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THE
Pilgrim's Progress,
FROM
THIS WORLD
TO
THAT which is to come.

The Second Part.

Deliver'd under the SIMILITUDE of a

DREAM.

Wherein is set forth,
The Manner of the Setting out of
Christian's Wife and Children; their
Dangerous JOURNEY, and safe
ARRIVAL at the desired COUNTRY.

By JOHN BUNYAN.

The *Fifteenth Edition*, with the Addition
of Five CUTS.

Note, The THIRD PART, suggested to be
J. Bunyan's is an Imposture.

Licensed, and Entered, according to Order.

I have used Similitudes, Hof. xii. 10.

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Golden-Ball in Duck-Lane, 1732.



BOOKS Printed for, and Sold by J. Clarke,
at the Golden-Ball, in Duck-lane.

THE *Pilgrim's Progress*, from this World to that
which is to come: Delivered under the Similitude
of a DREAM: Wherein is discover'd, The Manner
of his Setting out, his dangerous Journey, and safe
Arrival at the desired Country. Part I. By *John Bunyan*.
The Sixteenth Edition, with Additions of new Cuts.

THE *Doctrine of the Law and Grace Unfolded*: Or
A Discourse touching the *Law* and *Grace*. The
Nature of the One, and the Nature of the Other:
Shewing what they are, as they are the two Covenants
and likewise who they be, and what the Conditions are
that be under either of these two Covenants. Wherein
for the better Understanding of the Reader, there are
several Questions answered touching the *Law* and *Grace*,
very easy to be read, and as easy to be understood, by
those that are the Sons of Wisdom, the Children of the
Second Covenant. Also several Titles set over the several
Truths contained in this Book, for the sooner finding of
them; which are those at the latter End. By *John Bunyan*.
Author of the *Pilgrim's Progress*. The Third
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for the re-gaining of the Metropolis of the World.
Or, The losing and taking again the Town of *Mansoul*.
The Second Edition, from the Original; with the Addition
of Nine Cuts. By *John Bunyan*, Author of the
Pilgrim's Progress, First and Second Parts.



THE
AUTHOR'S Way of sending forth
HIS
SECOND PART
OF THE
PILGRIM.

GO now, my Little BOOK, to every Place,
Where my First Pilgrim has but shewn his Face :
Call at their Door ; If any say, Who's there ?
Then answer thou, Christiana is here,
If they bid thee Come in, then enter thou,
With all thy Boys, and then thou knowest how ;
Tell who they are, also from whence they came ;
Perhaps they know them by their Looks or Name :
But if they should not, ask them yet again,
If formerly they did not entertain,
One Christian a Pilgrim ? If they say,
They did ; and were delighted in his Way :
Then let them know, that those related were
Unto him : Yea, his Wife and Children are.

Tell them that they have left their House and Home ;
Are turned Pilgrims, seek a World to come :
That they have met with Hardships in the Way,
That they do meet with Troubles, Night and Day :

*That they have trod on Serpents, fought with Devils,
Have also overcome a many Evils,
Yea, tell them also of the next, who have
Of Love to Pilgrimage, been stout and brave
Defenders of that Way, and how they still
Refuse this World, to do their Father's Will.*

*Go tell them also of those dainty Things,
That Pilgrimage unto the Pilgrims brings:
Let them acquainted be too, how they are
Beloved of their King under his Care;
What goodly Mansions he for them provides,
Tho they meet with rough Winds, and swelling Tides;
How brave a Calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.*

*Perhaps with Heart and Hand they will embrace
Thee, as they did my Firstling, and will grace
Thee, and thy Fellows, with good Cheer and Fare,
As shew will, they of Pilgrims Lovers are.*

I. O B J E C T I O N.

*But how, if they will not believe of me,
That I am truly thine? 'cause some there be,
That counterfeit the Pilgrim, and his Name,
Seek, by Disguise, to seem the very same,
And by that Means have wrought themselves into
The Hands, and Houses of I know not who.*

A N S W E R.

*'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set;
Yea others, half my Name and Title too
Have stitched to their Book to make them do;
But yet, they by their Features do declare
Themselves not mine to be, whose e're they are.*

*If such thou meetest with, shew thine only Way,
Before them all, is to say Say.*



*In thine own Native Language, which no Man
Now useth, nor with Ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like Gypsies go about
In naughty wise, the Country to defile,
Or that you seek good People to beguile
With Things unwarrantable, then send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.*

2. O B J E C T I O N.

*But yet, perhaps, I may enquire for him,
Of those that with him damned Life and Limb.
What shall I do, when I at such a Door
For Pilgrims ask, and they shall rage the more.*

A N S W E R.

*Fright not thyself, my Book, for such Bugbears
Are nothing else but Ground for groundless Fears.
My Pilgrim's Book has travelled Sea and Land,
Yet could I never come to understand
That it was slighted, or turn'd out of Door,
By any Kingdom, were they Rich or Poor.
In France and Flanders, where Men kill each other,
My Pilgrim is esteem'd a Friend, a Brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than Gold.
Highlanders and Wild-Irish can agree,
My Pilgrim should familiar with them be,
'Tis in New-England under such Advance,
Receives there so much loving Countenance,
As to be trim'd, new cloath'd, and deck'd with Gems;
That it might shew its Features, and its Limbs:*

Yet more ; so commonly doth my Pilgrim walk,
That of him Thousands daily sing and talk.

If you draw near Home, it will appear,
My Pilgrim knows no Ground of Shame or Fear ;
City and Country will him entertain
With Welcome, Pilgrim, yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his Head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater Bulk ; yea, with Delight,
Say, my Lark's Leg is better than a Kite.
Young Ladies, and young Gentlewomen too,
Do not small Kindness to my Pilgrim shew ;
Their Cabinets, their Bosoms, and their Hearts,
My Pilgrim has, 'cause he to them imparts
His pretty Riddles, in such wholesome Strains,
As yields them Profit double to their Pains
Of Reading ; yea, I think I may be bold
To say, some prize him far above their Gold.

The very Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him will, wish him well, and say,
He is the only Stripling of the Day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim Stories, which he knows so well.
Yea, some that did not love him at the first,
But call him Fool and Noddy say they must,
Now they have seen and heard him commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to shew thy Head ; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second Store

*Of Things as good, as rich, as profitable,
For Young, for Old, for Stagging, and for Stable.*

3. O B J E C T I O N.

But some there be that say, He laughs too loud,
And some do say, His Head is in a Cloud.
Some say, His Words and Stories are so dark,
They know not how by them to find his Mark.

A N S W E R.

*One may (I think) say both his Laughs and Cries,
May well be guess'd at by his watry Eyes.
Some Things are of that Nature, as to make
One's Fancy cheele, while his Heart doth ake;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.*

*Whereas some say, A Cloud is in his Head,
That doth but shew his Wisdom's covered.
With his own Mantle, and to stir the Mind,
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the Godly Mind the more allure,
To study what those Sayings should contain,
That speak to us in such a cloudy Strain.*

*I also know a dark Similitude,
Will on the curious Fancy more intrude,
And will stick faster in the Heart and Head,
Than Things from Similies not borrowed.*

*Wherefore, my Book, let no Discouragement
Hinder thy Travels, Behold, thou art sent
To Friends, not Foes, to Friends that will give Place
To thee, thy Pilgrims, and thy Word embrace.*

*Besides, what my First Pilgrim left conceal'd,
Thou, my brave Second Pilgrim hast reveal'd;*

*What Christian left lock'd up, and went his Way,
Sweet Christiana opens with her Key.*

4 OBJECTION,

But some love not the Method of your First,
Romance they count it, throw't away as Dust.
If I should meet with such, What should I say?
Must I slight them as they slight me, or nay?

A N S W E R.

*My Christiana, if with such you meet,
By all Means, in all Loving-wise them greet;
Render them not Reviling for Revile;
But if they frown, I prithee on them smile:
Perhaps 'tis Nature, or some ill Report,
Has made them thus despise, or thus retort.*

*Some love no Fish, some love no Cheese, and some
Love not their Friends, nor their own House or Home.
Some start at Pig, slight Chicken, love not Fowl,
More than they love a Cuckow, or an Owl,
Leave such, my Christiana, to their Choice,
And seek those, who to find thee will rejoice;
By no Means strive, but in all humble wise,
Present thee to them in thy Pilgrim's Guise.*

*Go then, my little Book, and shew to all,
That entertain, and bid thee Welcome shall,
What thou shalt keep close shut up from the rest,
And wist what thou shalt shew them may be blest
To them for good, and make them chuse to be
Pilgrims, by better far, than thee and me.*

*Go then, I say, tell all Men who thou art,
Say, I am Christiana, and my Part
Is now with my Four Sons to tell you what
It is for Men to take a Pilgrim's Lot.*

Go also, tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my Neighbour Mercy, she is one,
That has long time with me a Pilgrim gone:
Come, see her in her Virgin Face, and learn
'Twixt idle ones, and Pilgrims, to discern.
Yea, let young Damsels learn of her to prize
The World that is to come in any wise:
When little tripping Maidens follow God,
And leave all doating Sinners to his Rod.
'Tis like those Days wherein the young ones cry'd
Hosannah, whom the old ones did deride.

Next tell them of old Honest, who you found
With his white Hairs treading the Pilgrim Ground;
Yea, tell them how plain hearted this Man was,
How after his good Lord he bare the Cross:
Perhaps with some grey Head this may prevail
With Christ to fall in Love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the Time he spent
In solitariness, with Fears and Cries,
And how at last he won the joyful Prize,
He was a good Man, tho' much down in Spirit;
He is a good Man, and doth Life inherit.

Tell them of Master Feeble-Mind also,
Who, not before, but still behind would go:
Shew them also how he'd like to have been slain,
And how one Great Heart did his Life regain.
This Man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without Fault:
Tell them how Master Feeble-mind and he
Did Love, and in Opinion much agree.
And let all know, tho' Weakness was their Chance,
Yet sometimes one would Sing, the other Dance,

Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth:
Tell every one his Spirit was so stout,
No Man could ever make him face about;
And how Great Heart and he could not forbear,
But put down Doubting-Castle, slew Despair.

Overlook not Master Despondency,
Nor Much-afraid, his Daughter, tho' they lie
Under such Mantles, as may make them look
(With some) as if their God had them forsook,
They safely went, but sure, and at the End,
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these Things,
Then turn about, my Book, and touch these Strings,
Which, if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake.

Those Riddles that lie couch'd within thy Breast,
Freely propound, expound, and for the rest
Of thy Mystrious Lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this Little Book a Blessing be
To those that love this Little Book and me
And may it's Buyer have no Cause to say,
His Money is but lost, or thrown away.
Tea, may this Second Pilgrim yield that
As may with each good Pilgrim's Fancy suit;
And may it some perswade that go astray,
To turn their Foot and Heart to the right Way.

Is the Hearty Prayer of

The Author



John Bunyan.



T H E

Pilgrim's Progress,

In the Similitude of a

D R E A M.

The Second Part.



Ourteous Companions, some Time since to tell you my DREAM that I had of *Christian* the Pilgrim; and of his dangerous Journey towards the Cœlestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his Wife and Children, and how unwilling they were to go with him on Pilgrimage; insomuch that he was forced to go on his Progress without them; for he durst not run the Danger of that Destruction, which he feared would come by staying with them in the City of *Destruction*. Wherefore, as I then shewed you, he left them and departed.

Now, it hath so happened, through the Multiplicity of Business, that I have been much hindred and kept back from my wonted Travels into those Parts where he went, and so could not, till now, obtain an Opportunity to make farther Enquiry after whom he left behind, that I might give you an Account of them

The Second Part of

them. But having had some Concerns that way of late, I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile off the Place, as I slept I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and because he was to go some Part of the Way that I was travelling, me thought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into a Discourse, and our Talk happen'd to be about *Christian*, and his Travels: For thus I began with the old Man.

Sir, said I, *What Town is that there below, that lieth on the Left Hand of our Way?*

Then said Mr. *Sagacity*, for that was his Name, it is the City of *Destruction*, a Populous Place, but possess'd with a very ill condition'd and idle sort of People.

I thought that was that City, quoth I: *I went once myself through that Town; and therefore I know that this Report you give of it is true.*

Sag. Too true, I wish I could speak Truth in speaking better of them that dwell therein.

Well Sir, quoth I, *then I perceive you to be a well-meaning Man; and so one that takes Pleasure to bear and tell of that which is Good: Pray, did you never hear what happen'd to a Man some time ago in this Town, (whose name was Christian) that went on a Pilgrimage up towards the higher Regions?*

Sag. Hear of him! Ah; and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with, and had in his Journey; besides, I must tell you, our Country rings of him; there are but few Houses that have heard of him and his Doings, but have sought after, and got the Records of his Pilgrimage



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yea, I think I may say, That this hazardous Journey has got many well-wishers to his ways : Fortho' when he was here, he was Fool in every Man's Mouth, yet now he is gone, he is highly commended of all. For, 'tis said, he lives bravely where he is ; Yea, many of them that are resolved never to run his Hazards, yet have their Mouths water at his Gains.

Christians
are well
spoken of
when gone,
tho' called
Fools while
they are here

They may, quoth I, well think, if they think any Thing that is true, that he liveth well where he is ; for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mix'd therewith.

Sag. Talk ! The People talk strangely about him : Some say, that he now walks in White, that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head : Others say, That the shining Ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the Place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the Place where he is, has bestow'd upon him already, a very rich and pleasant Dwelling at Court, and that he every Day eateth and drinketh, and walketh and talketh with him, and receiveth the Smiles and Favours of him that is Judge of all there. Moreover it is expected of some that his Prince, the Lord of that Country, will shortly come into these Parts, and will know the Reason, if they can give any, why his Neighbours set so little by him, and had him so much in Derision, when they perceived that he would be a Pilgrim.

Rev. 3. 4.
Chap. 6. 11.

Zech. 3. 7.
Luke 14.

Judg. 14. 15.

For

The Second part of

* Christian's *King will take* the Affections of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon *Christian*, when he became a Pilgrim, that he will look upon all as if done to himself; and no marvel, for 'twas for the Love that he had to his Prince that he ventured as he did.

Luke x 16

Rev. xiv. 13.

Pf. cxxvi, 5, 6.

I dare say, quoth I, I am glad on't, I am glad for the poor Man's sake, for now he has Rest from his Labour, and for that he now reaps the Benefits of his Tears with Joy. And for that he is got beyond the Gun-shot of his Enemies, and is out of the Reach of them that hate him. I also am glad that a Rumour of these Things is noised abroad in this Country; who can tell but that it may work some good Effect on some that are left behind? But, pray Sir, while it is fresh in my Mind, do you hear any Thing of his Wife and Children? Poor Hearts, I wonder in my Mind what they do!

† Good Tid-
ings of Chri-
stian's Wife
and Children.

Sag. Who! Christiana and her Sons!
† They are like to do as well as did *Christian* himself; for though they all play'd the Fool at first, and would by no Means be persuaded by either the Tears or Entreaties of *Christian*, yet second Thoughts have wrought wonderfully with them, so they have pack'd up, and are also gone after him,

Better and better, quoth I, But, what! Wife and Children and all?

Sag. 'Tis true, I can give you an Account of the matter, for I was upon the Spot at the Instant, and was thoroughly acquainted with the whole Affair.

Then, said I, may a Man report it for a Truth?

Sag. You need not fear to affirm it, I mean, that they

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they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable Way together, I will give you an Account of the whole Matter.

This *Christiana* (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life after her Husband was gone over the River, and she could hear of him no more, her Thoughts began to work 1 Par. p. 175. in her Mind, *First*, for that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know said he to me, Nature can do no less but entertain the living with many a heavy Cogitation in the Remembrance of the Loss of loving Relations. This therefore of her Husband did cost her many a Tear, but this was not *Mark this, you* all, for *Christiana* did also begin to *that are churl-* consider with herself, whether her un- *ish to your good-* becoming Behaviour towards her Hus- *ly Relations.* band was not one Cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her Mind by Swarms, all her unkind, unnatural, and ungodly Carriage to her dear Friend; which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with calling to Remembrance the restless Groans, the brinish Tears, and self bemoaning of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her or did before her, all the while that his Burden did hang on his Back, but it returned upon her like a Flash of Lightning, and rent the Caul of her 1 Par. 2. 3. Heart in sunder; especially that bit-

ter Out-cry of his, *What shall I do to be Saved?* did ring in her Ears most dolefully.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself, I also have hindred you of Life. With that the Boys fell into Tears, and cry'd to go after their Father. Oh! said *Christiana*, that it had been but our Lots to go with him, then it had fared well with us, beyond what 'tis like to do now. For tho' I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours; yet now it will not out of my Mind, but that

James I.
23, 24, 25.

they sprang from another Cause, to wit, for that the Light of Life, was given him; by the help of which, as I perceive, he has escaped the Snares of Death. Then they wept all again, and cry'd out, *Oh, we worth the Day!*

The next Night, *Christiana* had a Dream; and behold, she saw as if a broad Parchment was open'd before her, in which were recorded the Sum of her Ways, and the Crimes as she thought look'd very black upon her. Then she cry'd out aloud in her Sleep, *Lord have Mercy upon me a Sinner;* and the little Children heard her.

* Mark this
this is the
Quintessence
of Hell.

After this, she thought she saw two very ill-favour'd one's standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: If she be suffer'd to go on as she begins we shall lose her as we have lost her Husband.* Wherefore we must, by some Way, seek to take her off from the Thoughts

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of what shall be hereafter, else all the World cannot help but she will become a Pilgrim.

Now she awoke in a great Sweat, also a Trembling was upon her; but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a * *Help a-Place of Bliss among many Immortals, gainst Discou-* with an *Harp* in his Hand, standing *ragement.* and playing upon it before one that sat on a Throne, with a Rainbow about his Head. She saw also, as if he bowed his Head, with his Face towards the paved Work that was under his Prince's Feet, saying, *I heartily thank my Lord and King for bringing me into this Place.* Then shouted a Company of them that stood round about, and harped with their *Harp*: But no Man living could tell what they said, but *Christian* and his Companions.

Next Morning, when she was up, had pray'd to God, and talked with her Children a while, one knocken hard at the Door; to whom she spake out, saying, *If thou comest in God's Name, come in.* So he said, *Amen*; and opened the Door, and saluted her with *Peace on this House.* * The which when he had done, he said, *Christiana,* * *Convicti-* knowest thou wherefore I am come? *ons seconded* Then she blushed and trembled, also *with fresh Ti-* her Heart began to wax warm with *dings of God's* desires, to know from whence he came, *Readiness to* and what his Errand was to her. So *Pardon.*

he said unto her, My Name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a Desire to go thither: Also there is a Report, that thou art aware of the Evil thou hast formerly done to thy Husband, in hardening of thy Heart against his Way, and in keeping of these Babes in their Ignorance. *Christi-*
ana,

The Second Part of

anna, the merciful One has sent me to tell thee, That he is a God, ready to forgive, and that he taketh Delight to multiply the Pardon of Offences. He also would have thee to know, That he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband, *that was*, with Legions more, his Companions, ever beholding that Face that doth minister Life to the Beholders: And they will all be glad when they shall hear the Sound of thy Feet step over thy Fathers Threshold.

Christiana, at this, was greatly abashed in herself, and bowed her Head to the Ground. Thi *Vision* proceeded, and said, *Christiana*, Here is also a Letter for thee, which I have brought from thy Husband's King; so she took and opened it, but it smelt after the manner of the best Perfume. Also

Song 1, 2. it was written in Letters of Gold. The Contents of the Letter was this; *That the King would have her do as did Christian her Husband, for that was the way to come to his City, and to dwell in his Presence with Joy for ever.*

Christiana At this the good Woman was quite overcome; so she cried out to her *Visiter*, come. *Sir, will you carry me and my Children with you, that we may also go and worship the King.*

Then said the *Visiter*, *Christiana*! Farther In- The Bitter is before the Sweet. Thou *strustions* to must through Troubles, as did he that *Christiana*. went before thee, to enter this Celestial City. Wherefore I advise thee to do as did *Christian* thy Husband: Go to the Wicket-Gate yonder over the Plain, for that stands in the Head of the Way up which thou must go, and I wish thee all good Speed. Also I advise thee, that thou put this Letter in thy Bosom. That thou

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thou read therein to thy self, and to thy Children, until they have got it by Heart. For it is one of the Songs that thou must sing while thou art in this House of thy Pilgrimage: Also this thou must deliver in 55. at the far Gate.

Now I saw in my Dream, that this old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded, and said: So *Christiana* called her Sons together, and began thus to address herself unto them: *

My Sons I have, as you may perceive, * *Christiana* been of late under much Exercise in *prays well* for my Soul, about the Death of your Father Journey. ther; not for that I doubt at all of his

Happiness; for I am satisfied now that he is well. I have been also much affected with the Thoughts of mine own Estate and yours, which I verily believe is by Nature miserable. My Carriage also to your Father in his Distress, is a great Load to my Conscience: For I hardned both my own Heart and yours against him, and refused to go with him on Pilgrimage.

The Thoughts of these Things would now kill me out-right, but for that a Dream which I had last Night, and but that for the Encouragement this Stranger has given me this Morning. Come, my Children, let us pack up, be gone to the Gate that leads us to that Cœlestial Country, that we may see your Father, and be with him and his Companions in Peace, according to the Laws of that Land.

Then did her Children burst out into Tears, for Joy that the Heart of their Mother was so inclin'd: So the Visiter bid them farewell: And they began to prepare to set out for their Journey.

But

The Second part of

But while they were thus about to be gone, two of the Women that were *Christiana's* Neighbours, came up to her House, and knocked at the Door. To whom she said as before. * At this the

* *Christian's* Women were stunn'd; for this kind of new Language Language they used not to hear, or to stuns her old perceive to drop from the Lips of Neighbours. *Christiana*. Yet they came in: But

behold, they found the good Woman a preparing to be gone from her House.

So they began, and said, Neighbour, pray what is your Meaning by this?

Christiana answered, and said to the eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter

1 Part, Pag. to him that met *Christian* upon the Hill of Difficulty, and would have had him gone back for fear of the Lions.)

63, 64. *Timorous*. For what Journey, I pray you?

Christ. Even to go after my old Husband; and with that she fell a weeping.

Tim. I hope not so, good Neighbour, pray, for your poor Childrens Sake, do not so unwomanly cast away your self.

Christ. Nay, my Children shall go with me, not one of them is wilking to stay behind.

Tim. I wonder in my Heart, what or who, has brought you into this Mind.

Christ. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new Knowledge hast thou got that so worketh off thy Mind from thy Friends, and that tempteth thee to go no Body knows where?

Christ. Then *Christiana* replied, I have been sorely afflicted since my Husband's Departure from me: but,

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but especially since he went over the River. But that which troubleth me most, is my chur-

lish Carriage to him, when he was under his Distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was a Dreaming last Night, that I saw him. O that my Soul was with him! He dwelleth in the Presence of the King of the Country, he sits and eats with him at his Table, he is become a Companion of Immortals, and has a House now given to him to dwell in, to which the best Palaces on Earth, if compared,

seem to me but as a Dung-hill. The Prince of the Palace has also sent for me, with Promises of Entertainment, if I shall come to him; his Messenger was here even now, and brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Tim. *Oh the Madness that has possess'd thee and thy Husband! to run your selves upon such Difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first Step that he took on his Way, as our Neighbour Ob-*

linate can yet testify, for he went along with him; yea, and Pliable too, until they, like Wise-Men, were afraid to go any farther. We also heard over and above, how he met with the Lions, Apollyon, the shadows of Death, and many other Things. Nor is the Danger that he met with at Vanity-fair, to be forgotten by thee. For if he, though a Man, was so hard put to it, what can'st thou, being but a poor Woman, do? Consider also, that these

our sweet Babes are thy Children, thy Flesh, and thy bones. Therefore, though thou shouldst be so rash as cast away thy self; yet for the Sake of the Fruit thy Body, keep them at home.

1 Part, Page. 9. 10, 11, 12, 13, 14.

The Reasonings of the Flesh.

But

The Second part of

But *Christiana* said unto her, Tempt me not, my Neighbour: I have now a Prize put into my Hand to get again, and I should be a Fool of the greatest sort, if I should have no Heart to strike in with the Opportunity. And for that you tell me of all these Troubles that I am like to meet with in the Way, they are so far from being to me a Discouragement, that they shew I am in the right. The

A pertinent bitter must come before the sweet, and Reply to fleshly that also will make the sweet the *Reasonings.* sweeter. Wherefore, since you came not to my House in God's Name, as I said, I pray you be gone, and do not disquiet me farther.

Then *Timorous* also reviled her, and said to her Fellow, Come Neighbour *Mercy*, let's leave her in her own Hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and

Mercy's Bowels could not so readily comply with her *yearn over* Neighbour, and that for a two-fold *Christiana.* Reason: 1st, Her Bowels yearned over *Christiana*. So she said within

herself, If my Neighbour will needs be gone, I will go a little way with her, and help her. 2^{dly}, Her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her Mind.) Wherefore she said within herself again, I will yet have more Talk with this *Christiana*, and if I find Truth and Life in what she shall say, myself, with my Heart, shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercy. Neighbour, I did indeed come with you to see *Christiana* this Morning, and since she is,

Timorous as you see, a taking her last Farewel of forsakes her, the Country, I think to walk this Sunshine Morning, a little with her, to help cleaves to her on her way. But she told her not of the 2^d Reason, but kept it to herself.

Timorous.

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Timo. Well, I see you have a Mind to go a Fooling too; but take Heed in Time and be Wise; while we are out of Danger, we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bat's-Eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the Story of *Christiana*, and of her intended Journey. And thus she began her Tale:

Timorous acquaints her Friends what the good Christiana intends to do.

Timo. Neighbours having but little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing herself to depart the Town, she and also her Children. So I asked her, what was her Meaning by that? And she told me in short, That she was now of a Mind to go on Pilgrimage, as did her Husband. She told me also Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then said Mrs. *Know nothing*, And Mrs. *Know-nothing*.
What do you think she will go?

Timo. Ay, go she will, whatever come on't; and methinks I know it by this; for that which was my great Argument to persuade her to stay at Home, (to wit, the Troubles she was like to meet with in the Way) is one great Argument with her, to put her forward on her Journey. For she told me in many Words, *The Bitter goes before the Sweet.* Yea, and forasmuch as it doth, it makes the Sweet the sweeter.

Mrs. *Bats-Eyes*. Oh this blind and foolish Woman, said she, and will she not take warning

Mrs. *Bat's-Eyes*. ing by her Husband's Afflictions? For my Part, I see if he were here again, he would rest him content in a Hole, and never run so many Hazards for nothing.

Mrs. *Inconsiderate* also reply'd, saying, Away with such fantastical Fools from the Town; a good Rid-

Mrs. *Inconsiderate*. dance; for my Part, I say, of her; should she stay where she dwells, and retain this Mind, who could live quietly by her; for she will either be

dumpish or unneighbourly, to talk of such Matters as no wise Body can abide: Wherefore, for my Part, I shall never be sorry for her Departure; let her go, and let better come in her Room: 'Twas never a good World since these whimsical Fools dwelt in it.

Then Mrs. *Light-mind* added as followeth: Come, put this kind of Talk away. I was Yesterday at Ma-

Mrs. *Light-mind*, Ma- ry as the Maids: For who do you think dam Wanton, should be there but I and Mrs *Love-the-Flesh*, and three or four more, with she that had Mr. *Letchery*, Mrs. *Filth*, and some like to a been others: So there we had Musick and too hard for Dancing, and what else was meet to Faithful in fill up the Pleasure. And I dare time past, say, my Lady herself, is an admirable a Part, Page well-bred Gentlewoman, and Mr. *Letchery* is as pretty a Fellow. By this 111 Discourse Time *Christiana* was got on her Mercy and good Way, and *Mercy* went along with Christiana.

being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this unexpected Favour, that thou should'st set Foot out Doors with me, to accompany me a little in my Way.

Mercy

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Mercy. Then said young *Mercy*, (for she was but Young) If I thought it would be to Purpose to go with you, I would never go near the Town.

Christ. Well *Mercy*, said *Christiana*, cast in thy Lot with me, I well know what will be the End of our Pilgrimage, my Husband is where he would not but be for all the Gold in the *Spanish* Mines.

Mercy enclines to go.

Nor shalt thou be rejected, tho' thou goest but upon my Invitation. The King who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all Things in common betwixt thee and me, only go along with me.

Christiana would have her Neighbour with her. Mercy doubts of Acceptance. Christiana allures her to the Gate, which is Christ and promises there to enquire for her.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this Hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the Way was never so tedious.

Christ. Well, loving *Mercy*, I will tell thee what thou shalt do, Go with me to the Wicket-Gate, and there I will further enquire for thee; and if there thou shalt not meet with Encouragement, I will be content that thou shalt return to thy Place; I also will pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in our Way as thou doest.

Mercy prays.

Mercy. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall, even as the King of Heaven shall have his Heart upon me. *Christiana* then was glad at Heart, not only that she had a Companion, but

Christiana glad of Mercy's Company

The Second Part of

also for that she had prevailed with this poor Maid to fall in Love with her own Salvation. So they went on together, and Mercy began to weep. Then said *Christiana*, Wherefore weepeth my Sister so?

Mer. *Alas!* said she, *who can but lament, that shall but rightly consider what a State and Condition my poor Relations are in, that Mercy grieves for her Carnal yet remain in our sinful Town: And that Relations. which makes my Grief the more, is, because they have no Instruction, nor any so tell them what is to come.*

Christ. Bowels become Pilgrims: And thou dost for thy Friends, as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours, did gather up his Tears, and put them into his Bottle, and now both I and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, Mercy, that these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears, shall reap in Joy and Singing. And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoicing, bringing his Sheaves with him.*

Psal. 126, 5, 6.

Then said Mercy,
Let the most Blessed be my Guide,
If it be his blessed Will;
Unto his Gate, into his Fold,
Up to his Holy Hill.
And let him never suffer me
To swerve or turn aside
From his Free-Grace, and Holy Ways,
Whate'er shall me betide.

And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine
With all their Heart and Mind.

Now my old Friend proceeded, and said, But when *Christiana* came to the Slough of *Despond*, she began to be at a Stand; for, said she, this is the Place in which my dear Husband had like to have been smother'd with Mud. She perceived also, That notwithstanding the Command of the King to make this Place for Pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the old Gentleman, too true: For many there be that pretend to be the King's Labourers, and say, They are for mending the King's Highways, that bring *Dirt* and *Dung* instead of Stones, and so mar instead of mending. Here *Christiana* therefore, and her Boys, did make a Stand: But said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a Shift to get staggering over.

1 Part. p. 12.
13, 14, 15.
Theirown carnal Conclusions instead of the Word of Life.

* *Mercy the boldest at the Slough of Despond*, Luke 1. 45.

Yet *Christiana* had like to have been in, and that not once or twice. Now they had no sooner got over but they thought they heard Words, that said unto them, *Bless'd is she that believeth, for there shall be a Performance of what has been told her from the Lord.*

Then they went on again, and said *Mercy* to *Christiana*, had I as good Ground to hope for a loving Reception at the Wicket-Gate, as you, I think no Slough of *Despond* would discourage me.

Well, said the other, you know your Sore, and I know mine; and, good Friend, we shall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, That the People that design to attain such excellent Glories as we do, and they are so envied that Happiness as we are; but that we shall meet with what Fears and Snares, with what Troubles and Afflictions they can possibly assault us with, that hate us.

And now Mr. *Sagacity* left me to dream out my Dream by myself. Wherefore, methought I saw *Christiana* and *Mercy*. and the Boys, go all of them up to the Gate: To which, when they came, they betook themselves

Prayer should be made with Consideration and Fear, as well as in Faith and Hope.

1 Part, p. 31.
The Dog, the Devil, an Enemy to Prayer.
Christiana and her Companions perplexed about Prayer.

to a short Debate, about *how* they must manage their Calling at the Gate; and what should be said unto him that did open unto them. So it was concluded, since *Christiana* was the Eldest, That she should knock for Entrance, and that she should speak to him that did open for the rest. So *Christiana* began to knock, and as her poor Husband did, she knocked, and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great one too, and this made the Women and Children afraid. Nor durst they for a while to knock any more, for fear the *Mastiff* should fly upon them. Now therefore they were greatly tumbled up and down in their Minds and knew not what to do:

Knock they durst not, for fear of the Dog. Go back they durst not, for fear the Keeper of that Gate should espy them as they so went, and be offended with them: At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Christiana* made low Obeisance, and said, Let not our Lord be offended with his Handmaidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye? And what is it that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he;

to

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to wit, to be if it shall please you, graciously admitted by his Gate, into the Way that leads into the Celestial City. And I answer, my Lord, in the next Place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she now become a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, Yea, and so are these my sweet Babes also.

Then he took her by the Hand, and let her in, and said also, Suffer the little Children to come unto me, and with that he shut up the Gate.

This done, he called to a Trumpeter *How Christiana is entertained at the Gate.* that was above over the Gate to entertain *Christiana* with shouting, and Sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

Now all this While, poor *Mercy* did stand without, trembling and crying, for fear that she was rejected; But when *Christiana* had got Admittance for herself and her Boys, then she began to make Intercession for *Mercy*.

Christ. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same Account as myself: One that is much dejected in her Mind, for that she comes as she thinks, without sending for; whereas I was sent to by my Husband's King to come. *Christiana's Prayer for her Friend Mercy.*

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour; wherefore she prevented *Christiana* from a fuller Interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And *Christiana* said, It is my Friend. *The Delays make the hungry Soul the Ferventer.*

So

So he opened the Gate and looked out, but *Mercy* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate would be opened to her.

Then he took her by the Hand, and said, *Damsel*, I bid thee arise

O Sir, said she, I am faint, there is scarce Life left in me. But he answered, that once said, *When my Soul fainted within me, I remembered the*

Jonah 2. 7. *Lord, and my Prayer came unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Mer. I am come for that unto which *The Cause of* I was never invited as my Friend *Christiana* was. *Hers* was from the King, *her Fainting.* and *mine* was but from her. Wherefore I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, and as my Lord sees, I am come. And if there is any Grace and Forgiveness of Sins to spare, I beseech that thy poor Hand-Maid may be Partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: I pray for all them that believe on me, by what Means soever they

Mark this. come unto me. Then said he to those that stood by, fetch something and give it *Mercy* to smell on, thereby to stay her Fainting; so they fetched her a Bundle of *Myrrh*, a while after she was revived.

And now was *Christiana* and her Boys, and *Mercy*, received of the Lord at the Head of the Way, and spoke kindly unto him. Then said they yet farther unto him, we are sorry for our Sins, and beg of our Lord his Pardon, and further Information what we must do.

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21

I grant Pardon, said he, by Word and Deed, by Word in the Promise of Forgiveness; by Deed, in the Way I obtain'd it, Take *Song 1. 2.* the first from my Lips with a Kiss, and *John 20. 20,* the other as it shall be revealed

Now I saw in my Dream, that he spake many good Words unto them, whereby they were greatly gladdened. He also had them up to the Top of the Gate, and shewed them by what *Deed* they were saved, and told them withal, *Christ crucified seen far off.* That that Sight they would have again as they went along in the Way, to their Comfort

So he left them a while in a Summer-Parlour below, where they entred into Talk by themselves; and thus *Christiana* began: *Talk between O Lord, how glad am I, that we are got the Christians. in hither.*

Mer. So you well may; but I, of all, have Cause to leap for Joy.

Christ. I thought one Time, as I stood at the Gate (because I had knock'd, and none did answer) that all our Labour had been lost, especially when that ugly Cur made such a heavy Barking at us.

Mercy. But my worst Fear was, after I saw that you was taken into his Favour, and that I was left behind: Now, thought I, tis fulfilled which is written; *Two Women shall be grinding together; the one shall be taken, and the other left.* *Mat. 24. 41* I had much ado to forbear crying out, Undone!

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took Courage. I also thought that I must either knock again, or die: So I *1 Part. p. 23.* knock'd, but I cannot tell how; for my spirit now struggled between Life and Death,

The Second Part of

*Christiana
thinks her
Companion
prays better
than she.*

Mat. 11. 12.

Christ. Can you not tell how you knock'd? I am sure your Knocks were so earnest, that the very Sound made me start; I thought I never heard such knocking in all my Life, I thought you would come in by a violent Hand, or take the Kingdom by Storm.

Mercy. Alas! to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint hearted as I, would not have knocked with all their Might? But pray, what said my Lord unto my Rudeness? Was he not angry with me?

Christ. When he heard your lumb'ring Noise, he gave a wonderful innocent Smile, I believe what you did pleased him well, for he shewed no Sign to the contrary. But I marvel in my Heart, why he keeps such a Dog; had I known that before I should not have had Heart enough to a ventured myself in this Manner. But now we are in, we are in, and I am glad with all my Heart.

Mercy. I will ask, if you please, next Time he comes down, why he keeps such a filthy Cur in his Yard; I hope he will not take it amiss.

The Children Do so, said the Children, and perswade
are afraid of him to hang him, for we are afraid he
the Dog. will bite us when we go hence.

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him, and worshipped, and said, Let my Lord accept the Sacrifice of Praise which I now offer unto him with the Calves of my Lips.

So he said unto her, Peace be to thee, stand up. But she continued upon her Face, and said, Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy Judgments; Wherefore

Jer. 12. 1, 2.
*Mercy ex-
postulates about
the Dog.*

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fore dost thou keep so cruel a Dog in thy Yard, at the Sight of which, such Women and Children as we, are ready to fly from the Gate for fear?

He answered, and said, That Dog has another Owner; he also is kept close *Devil.* in another Man's Ground, only my Pilgrims hear his Barking: He belongs to the Castle which you see there at a Distance, but can come up to the Walls of this Place. *1 Part, p. 31.* He has frightened many an honest Pilgrim from worse to better, by the great Voice of his Roaring. Indeed, he that owneth him, doth not keep him out of any Good-Will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my Pilgrims timely Help, so that they are not delivered up to his Power, *A Check to the Carnal Fear of the Pilgrims.* to do them what his Doggish Nature would prompt him too. But what! my purchased One, I tro, hadst thou known never so much before-hand, thou wouldest not have been afraid of a Dog.

The Beggars that go from Door to Door, will, rather than they will lose a supposed Alms, run the Hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog, whose Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Darling from the Power of the Dog?

Mer. Then said Mercy, I confess my Ignorance: I speak what I understand not: I acknowledge that thou dost all Things well, *Christians when wise enough, acquiesce in the Wisdom of their Lord,*

Christiana. Then *Christiana* began to talk of their Journey, and to enquire after the Way. So he fed them, and *1 Part, p. 36.* washed

The Second part of

washed their Feet, and set them in the Way of his Steps according as he had dealt with her Husband before. So I saw in my Dream that they went on their Way, and the Weather was comfortable to them.

Then *Christiana* began to sing, saying ;

Bless'd be the Day that I began,

A Pilgrim for to be ;

And blessed also be that Man,

That thereunto mov'd me.

'Tis true, 'twas long e'er I began Mat. 20. 6.

To seek to live for ever :

But now I run fast as I can ;

'Tis better late than never.

'Tis Tears to Joy, our Fears to Faith,

Are turned as we see ;

That our Beginning (as one saith)

Shews wh. : our End will be.

Now there was on the other side of the Wall, that fenced in the Way, up which *Christiana* and her Companions were to go, a Garden, and that belonged to him whose was that *Barking-Dog*, of

The Devil's whom Mention was made before. And *Garden.* some of the Fruit-Trees that grew in the Garden, shot their Branches over the Wall; and being mellow, they that found them did gather them up and eat of them to their Hurt. So

The Children *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and *cat of the* with the Fruit that did hang thereon, *Enemy's Fruit.* did pluck them, and began to eat.

Their Mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you transgress, for that Fruit is none of ours; but she did not know that they did belong to the Enemy: I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their Way. Now, by that

that they were gone about two Bows-shot from the Place that led them into the Way, they espied two very *ill-favour'd Ones* coming down apace to meet them. With that *Christiana*, and *Mercy* her Friend, covered themselves with their Veils, and kept also on their Journey: The Children also went on before; so that at last they

Two ill-favoured Ones assault Christiana.

met together. Then they that came down to meet them, came just up to the Women, as if they would embrace them; but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as Men that are Deaf, regarded not *Christiana's*

The Pilgrim's struggle with them.

Words, but began to lay Hands upon them; at that *Christiana* waxed very wrath, and spurned at them with her

Feet; *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back, and be gone, for we have no Money to lose, being Pilgrims, as you see, and such too as live upon the Charity of our Friends.

Ill. Fa. Then said one of the two Men, we make no Assault upon your Money, but are come out to tell you, That if you will but grant one small Request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana* imagining what they should mean, made answer again. *We will neither bear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay, our Business is of Life and Death:* So again, she and her Companions made a fresh Essay to go past them: But they letted them in their Way.

Ill. Fa. And they said, We intend no Hurt to your Lives, 'tis another thing we would have.

Cbr. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die

She cries out.

rather

The Second Part of

rather upon the Spot, than to suffer ourselves to be brought into such Snares as shall hazard our Well-being hereafter. And with that they both shrieked out, and cry'd, Murder, Murder; And so put themselves under those Laws that are provided for the Protection of Women. But

*Deut. 22. 23,
26, 27.*

the Men still made their Approach upon them, with Design to prevail against them. They therefore cry'd out again.

Now, they being, as I said, not far from the Gate, in at which they came, their Voice

*'Tis good to
cry out when
we are as-
saulted.*

was heard from where they was, thither: Wherefore some of the House came out and knowing that it was *Christiana's* Tongue, they made haite to her Relief. But by that they were

got within Sight of them, the Women were in a very great Scuffle, the Children also stood crying by.

Then did he that came in for their Relief, call out to the Ruffians, saying, What is that Thing you do? Would

*The Reliever
comes.*

you make my Lord's People to transgress? He also attempted to take them, but they did make their Escape over the Wall into the Garden of the Man to whom the great Dog be-

*The ill Ones
fly to the De-
vil for Relief.*

longed; so the Dog became their Protector. This Reliever then came up to the Women, and asked them how they did. So they answered, We thank thy

Prince, pretty well, only we have been somewhat affrighted; we thank thee also, that thou camest in to our Help, for otherwise we had been overcome.

Reli. So after a few more Words, this Reliever said, as followeth: *I marvelled much when*

*The Reliever
talks to the
Women:*

you was entertained at the Gate above, being ye know that ye were but weak Women, that you petitioned not the

Lord for a Conductor: Then might you have avoided these Troubles and Dangers; he would have granted you one.

Chr.

Christ. Alas, said *Christiana*. we were so taken with our present Blessing, that *Mark this.* Dangers to come were forgotten by us; beside, who could have thought, that so near the King's Palace, there should have lurked such naughty Ones? Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew 'twould be for our Profit, I wonder he sent not one along with us.

Relie. It is not always necessary to grant things not asked for, lest by so doing, they become of little Esteem; but when the want of a Thing is felt, it then comes under in the Eyes of him that feels it, that Estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither have so bewailed that Oversight of yours, in not asking for one, as now you have Occasion to do. So all Things work for Good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our Folly, and ask one?

Relie. Your Confession of your Folly I will present him with: To go back again you need not; for in all Places where you shall come, you will find no want at all; for every of my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts whatsoever. But, as I said, he will be enquired of by them to do it for them. And 'tis a poor Thing that is not worth asking for. *Ezek. 36.37.* When he had thus said, he went back to his Place, and the Pilgrims went on their Way.

Mer. Then said *Mercy*, What a sudden Blank is here? I made Account we had been past all Danger, and that we shall never sorrow more. *The Mistake of Mercy.*

Christ. Thy Innocency, my Sister, said *Christiana's Guilt.* *Christiana* to *Mercy*, may excuse thee much; but as for me, my Fault is so much

much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might have been had. I am much to be blamed.

Mer. Then said *Mercy*, *How knew you this before you came from Home? Pray open to me this Riddle.*

Christ. Why, I will tell you: Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I saw two Men, as like these as ever the World they could look, stand at my *Beds-Foot*, plotting how they might prevent my Salvation. I will tell you their very

Christiana's
Dream re-
peated.

Words: They said, ('twas when I was in my Troubles) *What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffer'd to go on as she begins, we shall lose her, as we have lost her Husband.* This, you know, might have made me take heed, and have provided when Provision might have been had.

Mer. Well, said *Mercy*, *As by this Neglect we have an Occasion ministred unto us; behold Mercy makes good Use of their Neglect of Duty.* *our Imperfections: So our Lord has taken Occasion thereby to make manifest the Riches of his Grace; for he, as we see, has follow'd us with unask'd Kindness, and has delivered us from their Hands that were stronger than we, of his meer good Pleasure.*

Thus now, when they had talked away a little more Time, they drew near to an House which stood in the Way, which House was built for the Relief of Pilgrims, as you will find more fully
1 Part, p. 36. related in the First Part of the Records of the *Pilgrim's Progress*: So they drew on towards the House (the House of the Interpreter;) and

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and when they came to the Door, they heard a great talk in the House, then they gave ear, and heard, as they thought, *Christiana* mentioned by Name. For you must know, that there went along even before her, a Talk of her and her Children going on Pilgrimage. And this was the more pleasing to 'em, because they had heard that she was *Christiana's* Wife. That Woman who was some Time ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still, and heard the good People within commending her, who they little thought stood at the Door. At last, *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, named *Innocent*, and opened the Door, and looked, and behold two Women were there.

Talk in the Interpreter's House about Christiana's going on Pilgrimage.

She knocks at the Door.

Damsel. Then said the Damsel to them, with whom would you speak in this Place?

Christ. Christiana answered, We understand that this is a privileged Place for those that are become Pilgrims, and we now at this Door are such; Wherefore we pray that we may be Partakers of that for which we at this Time are come; for the Day, as thou seest, is very far spent, and we are loth to Night to go any further.

The Door is opened to 'em by Innocent.

Damsel. Pray what may I call your Name, that I may tell it to my Lord within?

Christ. My Name is Christiana; I was the Wife of that Pilgrim that some Tears ago did travel this Way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran Innocent in (for that was her Name) and said to those within, can you think who is at the Door? There's Christiana and her Children, and

and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said; *Art thou that Christiana, whom Christian the good Man left behind him, when he betook himself to a Pilgrim's Life.*

Christ. I am that Woman that was so hard-hearted, as to slight my Husband's Troubles, and that left him to go on his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no Way is right but this.

Interp. *Then is fulfilled that which is written of the Man that said to his Son, Go work Mat. 21. 29. to Day in my Vineyard; and he said to his Father, I will not; but afterwards repented and went.*

Christ. Then said *Christiana*, so be it, *Amen.* God made it a true Saying upon me; and grant that I may be found at the last of Him in Peace, without Spot, and Blameless.

Interp. *But why standest thou at the Door? Come in thou Daughter of Abraham, we were talking of thee but now, for Tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come, Maiden, come; so he had them all into the House.*

So when they were within, they were bidden to sit down and rest them, the which, when they had done, those that attended upon the Pilgrims

Old Saints in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim: They also

looked upon the Boys; they stroaked them over their Faces with their Hand, in Token of their

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their kind Reception of them : They also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

After a while, because Supper was not ready, the *Interpreter took them into his Significant Rooms, and shew'd them what *Christian*, * *The Significant Rooms.* *Christiana's* Husband, had seen some time before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his Way through his Enemies, and the Picture of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

This done, and after those Things had been somewhat digested by *Christiana* and her Company, the Interpreter takes them apart again, and has them first into a Room, where was a Man that could look no Way but downwards, with a Muck-rake in his Hand : There stood also one over his Head, with a Cœlestial Crown in his Hand, and proffer'd him that The Man with Crown for his Muck-rake ; but the Man the Muck-rake did neither look up, nor regard, but raked rake ex-to himself the Straws, the small Sticks, pounded. and Dust of the Floor.

Then said *Christiana*, I persuade myself that I know somewhat the Meaning of this : For this is the Figure of a Man in this World. Is it not, Good Sir ?

Interp. Thou hast said right, said he, and his Muck-rake doth shew his Carnal Mind. And, whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of the Floor, than to what he says, that calls to him from Above, with the Cœlestial Crown in his Hand ; it is to shew, That Heaven is but as a Fable to some, and that Things here are counted the only Things substantial. Now, whereas, it was also shewed thee, that

that the Man could look no Way but downwards : It is to let thee know, That earthly Things, when they are with Power upon Mens Minds, quite carry their Hearts away from God.

Christ. *Then said Christiana, Ob ! deliver me from this Muck-rake.*
 Christiana's *Prayer against the Muck-rake.* *Interp.* That Prayer, said the *Interpreter*, has lain by 'till 'tis almost rusty ; *Give me not Riches*, is scarce the Prayer Prov. 30. 8. of one of Ten Thousand. Straws and Sticks, and Dust, with most, are the great Things now looked after.

With that *Mercy* and *Christiana* wept, and said, It is, alas ! too true.

When the *Interpreter* had shew'd them this, he had them into the very best Room in the House ; (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round : *Of the Spider* For there was nothing to be seen but a very great Spider on the Wall ; and that they overlook'd.

Mercy. *Then said Mercy, Sir, I see nothing : But Christiana held her Peace.*

Interp. But said the *Interpreter*, look again ; she therefore look'd again, and said, Here is not any Thing but an ugly Spider, who hangs by her Hands upon the Wall. Then, said he, Is there but one Spider in all this spacious Room ? Then the Water stood in *Christiana's* Eyes, for she was a Woman quick of Apprehension : And she said, Yes, Lord, there is more here than one. Yea, and Spiders, whose Venom is far more destructive than that which is in her. *Talk about the Spider.* The *Interpreter* then look'd pleasantly on her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys

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Boys to cover their Faces ; for they all began now to understand the Riddle.

Then said the *Interpreter* again. *The Spider taketh hold with her Hands, as you see, and is in King's Palaces.* And wherefore is this recorded, but to shew you, That how full of the *The Interpreter* Venom of Sin soever you be, yet you may by the Hand of Faith, lay hold of and dwell in the best Room that belongs to the King's House above.

Christ. I thought, said *Christiana*, of something of this ; but I could not imagine it all. I thought, that we were like Spiders, and that we look'd like ugly Creatures, in what fine Room soever we were : But that by this Spider, this venomous and ill favoured Creature, we were to learn how to act Faith, that came not into my Thoughts. That she worketh with Hands, and as I see, dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad ; but the Word stood in their Eyes : Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room, where was a *Hen and Chickens*, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank, she lifted up her Head, and her Eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them looking up. Yet again, said he, observe and look, so they gave heed, and perceived, that the Hen did walk in a fourfold Method towards her Chickens.

1. She had a *common Call*, and that she hath all the Day long.
2. She had a *special Call*, and that she had but sometimes.
3. She had a *brooding Note*. And,
4. She had an *Out-cry*.

Mat. 23. 27.

Now,

Now, said he, compare this Hen to your King, and these Chickens to his obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People; by his common Call, he gives nothing; by his special Call, he always has something to give; he has also a brooding Voice for them that are under his Wing. And he has an Out-cry, to give the Alarm when he seeth the Enemy come. I chose my Darlings to lead you into the Room where such Things are, because you are Women, and they are for you.

Christ. Then Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-House, where was a Butcher killing of Sheep: And *Of the Butcher* behold the Sheep was quiet, and took *and the Sheep.* her Death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and to put up Wrongs without Murmurs and Complaints. Behold how quietly she takes her Death, and without objecting, she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into his Garden, where was Variety of Flowers: And he said, Do you see all these? So *Christiana* said, Yes.

...den. Then said he again, Behold the flowers are divers in Stature, in Quality, colour, and Smell, and Virtue, and some are better some: Also where the Gardiner has set them, ere they stand, and quarrel not with one another.

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the Tops of all was cut off, only the *Of the Field.* Straw remained, he said again, This Ground was dugged, and plowed, and sowed, but what shall we do with the Crop? Then said *Christiana*,

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Christiana, burn some and make Muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under Foot of Men : Beware that in this you condemn not yourselves.

Then as they were coming in from abroad, they espied a little *Robin* with a great Spider in his Mouth : So the *Interpreter* said, Look here : So they looked, and *Mercy* wonder'd ; but *Christiana* said, What a Disparagement is it for such a little pretty Bird as the *Robin-Red-Breast* is, he being also a Bird above many that loveth to maintain a kind of Sociableness with Men ; I had thought they had lived upon Crumbs of Bread, or upon other such harmless Matter ; I like him worse than I did.

Of the Robin and the Spider.

The *Interpreter* then replied, This *Robin* is an Emblem, very apt to set forth some Professors by ; for to Sight they are, as this *Robbin*, pretty of Note, Colour and Carriage : They seem also to have a very great Love for Professors that are sincere ; and above all other to desire to sociate with them, and to be in their Company, as if they could live upon the good Man's Crumbs. They pretend also that therefore it is, that they frequent the House of the Godly, and the Appointments of the Lord : But when they are by themselves, as the *Robin*, they can catch and gobble up Spiders, they can change their Diet, drink and swallow down Sin like Water.

Pray, and you will get at that which yet lies unrevealed.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either shew or tell some other things that are profitable.

Then

Then the Interpreter begun and said: *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomely he goes to the Slaughter; and the more healthy a lusty Man is, the more prone he is unto Evil.*

There is a Desire in Women to go neat and fine, and it is a comely Thing to be adorn'd with that, that in God's Sight is of great Price.

'Tis easier watching a Night or two, than to sit up a whole Year together: So 'tis easier for one to begin to profess well, than to hold out as he should to the End.

Every Ship-Master, when in a Storm, will willingly cast that over-Board that is of the smallest Value in the Vessel; but who will throw the best out first? None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a Man would live well, let him fetch his last Day to him, and make it always his Company-keeper.

Whispering and Change of Thoughts, proves that Sin is in the World,

If the World, which God sets light by, is counted a Thing of that worth with Men, what is Heaven that God commendeth?

If the Life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Every Body will cry up the Goodness of Men, but who is there that is, as he should be, affected with the Goodness of God?

We seldom sit down to Meat, but we eat and leave. So there is in Jesus Christ, more Merit and Righteousness, than the whole World has need of.

When

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When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree, whose Inside was all Rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, whose Outside is Fair, and whose Inside is Rotten, is it to which many may be compared that are in the Garden of

*Of the Tree
that is Rotten
at Heart.*

God: Who with their Mouths speak high in Behalf of God, but indeed will do nothing for him; whose Leaves are fair, but their Hearts good for nothing but to be Tinder for the Devil's Tinder-Box.

Now Supper was ready, the Table spread, and all Things set on Board; so they sat down and did eat, when one had given Thanks. And the

Interpreter did usually entertain those that lodged with him with Musick at Meals; so the Minstrels play'd. There

was also one that did sing, and a very fine Voice he had. His Song was this:

*They are at
Supper.*

*The Lord is only my Support,
And he that doth me Feed;
How can I then want any thing
Whereof I stand in Need?*

When the Song and Musick was ended, the *Interpreter* asked *Christiana*, What it was that at first did move her thus to betake herself to a Pilgrim's Life? *Christiana*

answered, *First*, The Loss of my Husband came into my Mind, at which I was heartily grieved: But all that was but Natural Affection. Then, after that came the Troubles and Pilgrimage of my Husband into my Mind, and also how like a Churl I had carried

*Talk at Sup-
per. A Repe-
tition of Chri-
stiana's Expe-
rience.*

it to him as to that. So Guilt took hold of my Mind, and would have drawn me into the Pond; but at that Opportunity, I had a Dream of the Well-being of my

Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together, so wrought upon my Mind, that they forced me to this Way.

Interp. But met you with no Opposition before you fet out of Doors?

Christ. Yes, a Neighbour of mine, one Mrs. Timorous, (she was Kin to him that would have perswaded my Husband to go back, for fear of the Lions) She also so befooled me, for, as she called it, my intended desperate Adventure; she also urged what she could to dishearten me from it, the Hardship and Troubles that my Husband met with in the Way; but all this I got over pretty well. But a Dream that I had of Two ill-looking Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of my Way. Yea, I may tell my Lord, though I would not every Body know it, that between this and the Gate by which we got into the Way, we were both so sorely assaulted, that we were made to cry out Murder; and the Two that made this Assault upon us, were like the Two that I saw in my Dream.

Then said the *Interpreter*, Thy Beginning is Good, thy latter End shall greatly increase.
A Question put to Mercy. So he addressed him to *Mercy*, and said unto her, And what moved thee to come hither, Sweetheart?

Mercy. Then *Mercy* blushed and trembled, and for while, continued silent.

Interp. Then said he, Be not afraid, only believe, and speak thy Mind.

Mercy

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Mercy. Then she began, and said,
Truly, Sir, my Want of Experience is that which makes me covet to be in Silence, and that also that fills me with Fears of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: Nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Interp. *What is it then, dear Heart, that hath prevailed with thee to do as thou hast done?*

Mercy. Why, when our Friend here was packing up to be gone from our Town, I and another went accidentally to see her. - So we knocked at the Door, and went in. When we were within, and seeing what she was a doing, we asked what was her Meaning? She said, she was sent for to go to her Husband; and then she up and told us how she had seen him in a Dream, dwelling in a curious Place, among *Immortals*, wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for the bringing him thither, &c. Now methought while she was telling these Things unto us, my Heart burned within me. And I said in my Heart, If this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I ask'd her farther of the Truth of these Things, and if she would let me go with her, for I saw now, that there was no Dwelling, but with the Danger of Ruin, any longer in our Town. But yet I came away with a heavy Heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind.

And I am come with all the Desire of my Heart, and will go, if I may, with *Christiana*, unto her Husband, and his King.

The Second part of

Interp. Thy setting out is Good, for thou hast given Credit to the Truth; thou art a *Ruth*, who did for the Love she bare to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People that she knew not before, *Ruth*, 2. 11, 12. *The Lord recompence thy Work, and full Reward be given to thee of the Lord God of Israel, under whose Wings thou art come to trust.*

Now Supper was ended, and Preparation was made for Bed, the Women were laid singly alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and

praising God, who had such Favour for her.

In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the

Damsel that first opened unto them, Take them and have them into the Garden, to the Bath, and their wash them, and make them clean from the Soil, which they have gathered by Travelling. Then

*The Bath of
Sanctification.*

Innocent the Damsel, took them, and let them into the Garden, and brought them to the Bath; so she told them, That there they must wash and be clean for so her Master would have the Women to do, that called at his House as they were going on Pilgrimage.

Then they went in and washed, yet they and the Boys and all; and they came out of that Bath, not only sweet

*They wash in
it.*

and clean, but also much enliven'd and strengthen'd in their Joints: So when they came out they looked fairer a deal, than when they went out the washing.

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When they were returned out of the Garden from the *Bath*, the *Interpreter* took them, and looked upon them, and said unto them, Fair as the Moon. Then he called for the Seal, wherewith they used to be sealed that were washed in *They are* his *Bath*. So the Seal was brought, and *Sealed*. he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the Seal was the Contents and Sum of the Passover, which the Children of *Israel* did eat, *Exod.* 13. 8, 9, 10. when they came out of the Land of *Egypt*; and the Mark was set between their Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their Gravity, and made their Countenances more like them of *Angels*.

Then said the *Interpreter* again to the Damsel that waited upon the Woman, Go into the Vestry, and fetch out Garments for these People: So she went and fetched out White Raiment, and laid it down before him; so he commanded them to put it on. It was fine Linnen, white and clean. *They are* When the Women were thus adorned, *Clothed*. they seemed to be a Terror one to the other; for that they could not see that Glory each One in her self, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one; and you are more *True Humi-* comely than I am, said another. *lity*. The Children stood also amazed, to see into what Fashion they were brought.

The *Interpreter* then called for a Man servant of his, one *Great heart*, and bid him take Sword, and Helmet, and Shield, and take these my Daughters, said he, conduct them to the House called Beautiful, at which Place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, God Speed. Those also that belonged to the Family,



Behold here now the Slothful are a Sign,
 Hang up, 'cause Holy Ways they did incline:
 See here too how the Child doth play the Man,
 And Weak grows Strong, when Great-heart leads the Van.

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sent them away with many a good wish. So, they went on their Way, and sang:

*This Place has been our second Stage,
Here we have been, heard, and seen
Those good Things, that from Age to Age,
To others bid have been.*

*The Dunghil Raker, Spider, Hen,
The Chicken too to me*

*Hath taught a Lesson, let me then,
Conformed to it be.*

*The Burcher, Garden, and the Field,
The Robin and his Bait,*

*Also the Rotten Tree doth yield
Me Argument of Weight;*

*To move me for to Watch and Pray,
To strive to be Sincere,*

*To take my Cross up Day by Day,
And serve the Lord with Fear.*

Now I saw in my Dream, That those went on, and Great-heart before them; so they went and came to the Place where Christian's Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a Pause, here also they blessed God. *Part 1. p. 54.* Now, said Christiana, it comes to my Mind, what was said to us at the Gate, to wit, That we should have Pardon by Word and Deed; by Word, that is, by the Promise; by Deed, to wit in the Way it was obtained. What the Promise is, of that I know something: But what it is to have Pardon by Deed, or in the Way that it was obtained, Mr. Great-heart, I suppose you know, which if you please, let us hear your Discourse thereof.

A Comment *Great-heart.* Pardon by the Deed done, is Pardon obtained by some one upon what was for another that hath need thereof: *said at the* Not by the Person pardoned, but in the *Gate, or a Dis-* Way, saith another, in which I have ob- *course of our* tained it. So then to speak to the Que- *being justified* stion more at large, the Pardon that *by Christ.* you and Mercy, and these Boys have attained by another; to wit, by him that let you in at that Gate: And he hath obtained it in this double Way. He has performed Righteousness to cover you, and spilt Blood to wash you in.

Christ. But if he parts with his Righteousness to us, What will he have for himself?

Great-heart. He has more Righteousness than you have need of, or then he needeth himself.

Christ. Pray make that appear.

Great-heart. With all my Heart, but first I must pre-mise, That he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Natures to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made Partakers, so as that they, or any of them should be put upon us, that we might be made Just, and lively thereby. Besides these, there is a Righteousness which this Person has, as these two Natures are joined in one. And this is not the Righteousness of the God-Head, as distinguished from the Manhood: Nor the Righteousness of the Manhood, as distinguished from the Godhead, but a Righteousness which standeth in the Union of both Natures; and
may

may properly be called the Righteousness that is essential to his being prepared of God to the Capacity of the Mediatorial Office, which he was entrusted with. If he parts with his first Righteousness, he parts with his *God-head*. If he parts with his second Righteousness, he parts with the Purity of his *Manhood*. If he parts with his third, he parts with that Perfection which capacitates him to the Office of Mediation. He has therefore another Righteousness, which standeth in *Performance*, or Obedience to a revealed Will: And that is that he puts upon Sinners, and that by which they are covered. Wherefore he saith, *As by one Man's Disobedience many were made Sinners: So by the Obedience of one shall many be made Righteous*, Rom. 5. 19.

Christ. But are the other Righteousnesses of no Use to us?

Great-heart. Yes, for tho' they are essential to his Nature and Office, and cannot be communicated unto another, yet 'tis by Virtue of them that the Righteousness that justifies, is for that Purpose efficacious. The Righteousness of his *God-head* gives *Virtue* to his Obedience; the Righteousness of his *Manhood* giveth Capacity to his Obedience to justify, and the Righteousness that standeth in the Union of those two Natures to his Office, giveth Authority to that Righteousness to do the Work for which it was ordained.

So then here is a Righteousness that Christ, as God has no need of; for he is God without it: Here is a Righteousness, that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness, that Christ, as God-Man, has no need of; for he is perfectly so without it. Here then is a Righteousness, that Christ, as God and as God-Man, has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore

fore giveth it away. Hence 'tis call'd the *Gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away; for the Lord doth not only bind him that is under it, *to do justly*; put to use Charity, Rom. 5. 17. Wherefore he must, or ought by the Law, if he hath two Coats, to give one to him that hath none. Now our Lord indeed hath two Coats, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana* and *Mercy*, and the rest of you that are here, doth your Pardon come by *Deed*, or by the *Work* of another Man? Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor Beggar he meets.

But again, in order to pardon by *Deed* there must something be paid to God as a Price, as well as something prepar'd to cover us withal. Sin has delivered us up to the just Course of a Righteous Law: Now from this Course we must be justified by way of Redemption, a Price being paid for the Harms we have done, and this is by the Blood of your Lord, who came and stood in your Place and Steed, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness, Rom. 8. 34. For the Sake of which, God passeth by you, and will not hurt you, when he comes to judge the World, Gal. 3. 13.

Christ This is brave, now I see that
Christiana there was something to be learn'd by our
affected with being pardon'd by *Word* and *Deed*. Good
this Way of *Mercy*, let us labour to keep this Mind,
Redemption. and my Chirdren, do you remember it
also. But, Sir, was not this it that made
my good *Christian's* Burden fall from off his Shoulder,
and that made him give three Leaps for Joy.

Great

Great-heart. Yes, 'twas the Belief of this that cut those Strings, that could not be cut by other Means; and 'twas to give him a Proof of the Vertue of this, that he was suffered to carry his Burden to the Cross.

How the Strings that bound Christiana's Burden to him were cut.

Christ. I thought so, for tho' my Heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, That if the most burden'd Man in the World was here, and did see and believe as I now do, 'twould make his Heart more merry and blithe.

Great-heart. There is not only Comfort, and the Ease of a Burden brought to us, by the Sight and Consideration of these, but an endeared Affection begot in us by it: for who can, if he doth but once think that Pardon comes not only by Promise, but thus; but be affected with the Way and Means of Redemption, and so with the Man that hath wrought it for him.

How Affection to Christ is begot in the Soul.

Christ. True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one. Oh! thou blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me Ten Thousand times more than I am worth. No marvel that this made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile Wretch that I was, I let him come all alone! O *Mércy*, that thy Father and Mother were here; yea, and Mrs. *Timorous* also: Nay, I wish now with all my Heart, that here was Madam *Wanton* too. Surely, surely their Hearts would be affected; nor could the Fear of the one, nor the powerful Lusts of the other, prevail with them to go Home again, and refuse to become good Pilgrims.

*1 Part, p. 54.
Cause of Ad-
miration.*

Great

Great-heart. You speak now in the warmth of your Affections, Will it, think you, be always thus with you? Besides, that is not communicated to every one, nor to every one that did see your JESUS bleed.

*To be affected
with Christ,
and with what
he has done,
is a thing Spe-
cial.*

There were that stood by, and that saw the Blood run from the Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have, my Daughters, you have by peculiar Impression made by a Divine contemplating upon what I spoken to you. Remember that 'twas told you, that the Hen by her common Call, gives no Meat to her Chickens. This you have therefore by a special Grace.

Now, I saw still in my Dream, That they went on until they were come to the Place that *Simple, Sloth, and Presumption*, lay and slept in when *Christian* went by on Pilgrimage: And behold they were hanged up in Irons a little Way off, on the other Side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they hanged there?

Great-heart. These three Men, were Men of bad Qualities, they had no Mind to be Pilgrims themselves, and whomsoever they could they hindred; they were for Sloth and Folly themselves, and whomsoever they could perswade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hanged.

Mercy.

Mercy. But could they persuade any one to be of their Opinion?

Great-heart. Yes, they turned several out of the Way. There was *Slow-pace*, that they persuaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after Lust*, and with one *Sleepy-head*, and with a young Woman, her Name was *Dull*, to turn out of the Way and become as they. Besides, they brought up an ill Report of your Lord, persuading others that he was a hard Task-Master. They also brought up an evil Report of the Good Land, saying, 'Twas not half so good, as some pretended it was. They also began to vilify his Servants, and to count the best of them meddlesome, troublesome, busy Bodies: Further, they would call the Bread of God Husks, the Comfort of his Children Fancies; the Travel and Labour of Pilgrims, Things to no Purpose.

Their Crime
whom they
prevailed upon
to turn out of
the Way.

Christ. Nay, said *Christiana*, if they were such, they should never be bewailed by me, they have but what they deserve, and I think it well that they stand so near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been engraven on some Pillar of Iron or Brass, and left here, where they did their Mischiefs, for a Caution to other bad Men?

Great-heart. So it is, as you may well perceive, if you will go a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them; I think it is a high Favour that they are hanged before we came hither, Who knows else what they might have done to such poor Women as we are? Then she turned it into a Song, saying,

Now

Now then you three hang there, and be a Sign
 To all that shall against the Truth combine:
 And let him that comes after, fear this End,
 If unto Pilgrims he is not a Friend.
 And thou, my Soul, of all such Men beware,
 That unto Holiness Opposers are.

Thus they went on, 'till they came
 at the Foot of the Hill *Difficulty*, where
 again their good Friend, Mr. Great-
 'Tis difficult heart took an Occasion to tell them
 getting of good what happen'd there when *Christian*
Doctrine in er- himself went by. So he had them first
roneous Times. to the Spring, Lo, saith he, This is the
 Spring that *Christian* drank of before
 he went up this Hill, and then it was clear and good,
 but now it is dirty with the Feet of some that are
 not desirous that Pilgrims here should quench their
 Thirst: Thereat *Mercy* said, And why so Envious trow?
 But, said their Guide, it will do, if taken up and put
 into a Vessel that is sweet and good, for then the Dirt
 will sink to the Bottom, and the Water come out by
 it self more clear. Thus therefore *Christiana* and her
 Companions were compell'd to do. They took it up,
 and put into an Earthen Pot, and so let it stand 'till
 the Dirt was gone to the Bottom, and then they drank
 thereof.

Next he shewed them the two By-ways that were
 at the Foot of the Hill, where *Formality* and *Hypocrisy*
 lost themselves. And, said he, these are dangerous
 Paths: Two were here cast away
 when *Christian* came by. And altho'
 you see these Ways are since stopt
 up with Chains, Post, and a Ditch,
 yet there are them that will chuse
 to adventure here, rather than take
 the Pains to go up this Hill.

By-Paths tho'
barred up, will
not keep all
from going in
them.



Christ. The Way of Transgressors is hard, Prov. 13. 15. 'Tis a Wonder they can get into those Ways without Danger of breaking their Necks.

Great-heart. They will venture, yea, if at any Time any of the King's Servants do happen to see them, and doth call upon them, and tell them, That they are in the wrong Ways, and do bid them beware of the Danger, then they will railingly return them an Answer, and say, *As for the Word that thou hast spoken unto us in the Name of the King, we will not hearken unto thee, but we will certainly do whatsoever Thing goeth out of our Mouths, &c. Jer. 44. 16, 17.* Nay, if you look a little farther, you shall see, that these Ways are made Cautionary enough, not only by these Posts, Ditch, and Chain, but also by being hedged up, yet they will chuse to go there.

The Reason why some do chuse to go in By-Paths,
Prov. 15. 19.

Christ. They are idle, they love not to take Pains, up Hill way is unpleasant to them. So it is fulfilled unto them, as 'tis written, *The Way of the Slothful Man is a Hedge of Thorns; Yea, they will rather chuse to walk upon a Snare, than to go up this Hill,*

and the rest of this Way to the City.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said,

The Hill puts the Pilgrims to it.

dare say this is a Breathing Hill; no marvel if they that love their Ease more than their Souls, chuse to themselves a smoother Way. Then said *Mercy*, I must sit down; also the least

of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's Arbour. Then he took the little Boy by the Hand, and led him up thereto.

When

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When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting Heat. Then said *Mercy*, How sweet is Rest to them that Labour. And how good is the Prince of Pilgrims to provide such Rest-
Places for them? of this Arbour I have heard much; but I never saw it before. But here let us beware of Sleeping: For as I have heard, for that it cost poor Christian dear.

They sit in the Arbour.

1 Part. p. 62, 63. Mat. 11, 28.

Then said Mr. *Great-heart* to the little Ones, Come, my pretty Boys, how do you do? What think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of Heart; *The little Boy's* but I thank you for lending me a Hand *Answer to the* at my Need. And I remember now *Guide, and at* what my Mother hath told me, name- *so to Mercy.* ly, That the Way to Heaven is as a Ladder, and the Way to Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

Then said *Mercy*, but the Proverb is, *To go down the Hill is ease:* but *James Which is hard-* said, (for that was his Name) The Day *est, up Hill or* is coming, when, in my Opinion, go- *down hill.* ing down the Hill will be the hardest of all. 'Tis a good Boy, said his Master, thou hast given her a right Answer. Then *Mercy* smiled, but the little Boy did blush.

Christ. Come, said *Christiana*, will *They refresh* you eat a Bit, to sweeten your Mouths *themselves.* while you sit here to rest your Legs?

For I have here a piece of Pomgranate, which Mr. *Interpreter* put into my Hand just when I came out of his Doors; he gave me also a piece of an Honey-Comb, and a little Bottle of Spirits; I thought he gave you something, said *Mercy*, because he called you aside. Yes, so he did, said the other: But, said *Christiana*, it shall be still as I said it should, when at first

we

we came from Home; thou shalt be a Sharer in all the Good that I have, because thou so willingly didst become my Companion. Then she gave to them and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return: Much Good may what you have do to you. At Home I eat the same every Day. Now, when they had eaten and drunk, and had chatted a little longer, their Guide said to them, The Days wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before;

but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Christiana* for- gets her Bottle. of Spirits. *Mercy*, I think this a losing Place.

Here *Christian* lost his Roll, and here *Christiana* left her Bottle behind her: Sir, What is the Cause of this? So their Guide made Answer, and said, the Cause is Sleep or Forgetfulness; some Sleep when they should keep awake, and some forget when they should remember; and this is the very Cause, why often at the Resting Places, some Pilgrims, in some Things come off Losers. Pilgrims should watch, and remember what they have already received under their greatest Enjoyments; but for want of doing so, oftentimes their Rejoycing ends in Tears, and their Sun-shine in a Cloud; witness the Story of *Christian* at this Place.

Mark this.
Part 1. p. 65.

When they were come to the Place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage, and before it, towards the Road, a broad Plate with a Copy of Verses written thereon, and underneath, the Reason of raising up of that Stage in that Place, rendred. The Verses were these.

Let him that sees that Stage, take heed,
Unto his Heart and Tongue :
Lest, if he do not, here he speed
As some have long ago.

The Words underneath the Verses were, *This Stage was built to punish such upon, who thro' Timorousness, or Mistrust, shall be afraid to go farther on Pilgrimage. Also on this Stage, both Mistrust and Timorous were burnt through the Tongue with a hot Iron, for endeavouring to hinder Christian on his Journey.*

Then said Mercy, This is much like to the Saying of the Beloved, Psal. 120. 3, 4. *What shall be given unto thee? Or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.*

So they went on till they came within Sight of the Lions. Now Mr. Great-heart was a strong Man, so he was not afraid of a Lion ; But yet when they were come up to the Place where the Lions were, the Boys that went before were glad to cringe behind, for they were afraid of the Lions, so they stepped back, and went behind. At this their Guide smiled, and said, How now, my Boys, do you love to go before when no Danger doth approach, and love to come behind so soon as the Lions appear ?

i Part, p. 69.
An Emblem of those that go on bravely when there is no danger, but shrink when Troubles come

Now, as they went on, Mr Great-heart drew his Sword, with Intent to make a Way for the Pilgrims, in Spight of the Lions Then there appeared one, that it seems had taken upon him to back the Lions, and he said to the Pilgrims Guide, What is the Cause of your coming hither ?

Of Grim the Giant, and of his backing the Lions.

Now the Name of that Man was Grim,

or Bloody-man, because of his slaying of Pilgrims, and he was of the Race of the Giants.

Great-heart. Then said the Pilgrim's Guide, These Women and Children are going on Pilgrimage, and this is the Way they must go, and go it they shall, in spite of thee and the Lions.

Grim. This is not their Way, neither shall they go therein. I am come forth to withstand them, and to that End, will back the Lions.

Now, to say the Truth, by reason of the Fierceness of the Lions, and of the Grim Carriage of him that did back them, this Way had of late lain much unoccupied, and was almost all grown over with Grass.

Christ. Then said *Christiana*, Though the Highways have been unoccupied heretofore, and though the Travellers have been made in Times past, to walk through By-paths, it must not be so now I am risen, *Now I am risen a Mother in Israel*, Judges, 5, 6, 7.

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should not have Passage there.

Great-heart. But their Guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

A Fight betwixt Grim and Great-Heart.

Grim. Then said he, (that attempted to back the Lion) Will you slay me upon mine own Ground?

Great-heart. 'Tis the King's Highway that we are in, and in this Way it is that thou hast placed the Lions; but these Women, and these Children, tho' weak, shall hold on their Way in spite of thy Lions. And with

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with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the Giant roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground.

Now the Lions were Chained, and so of themselves could do nothing. Wherefore when old *Grim*, that intended to back them, was dead, *Great-heart* said to the Pilgrims, Come now, and follow me, and no Hurt shall happen to you from the Lions. They therefore went on, but the Women trembled as they passed by them; the Boys also looked as if they would die; but they all got by without further Hurt.

The Victory.

They pass by the Lions.

Now, when they were within Sight of the Porter's Lodge, they soon came up unto it; but they made the more Haste after this, to go thither, because 'tis dangerous Travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cry'd, Who's there? But as soon as the Guide had said, It is I, he knew his Voice, and came down; (for the Guide had oft

They come to the Porter's Lodge.

before that, come thither as a Conductor of Pilgrims) when he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, How now Mr. *Great-heart*, what is your Business here so late at Night? I have brought, said he, some Pilgrims hither, where, by my Lord's Commandment, they must lodge! I had been here some Time ago, had I not been opposed by the Giant that used to go back the Lions. But I, after a long and tedious Combat with him, have cut him off, and have brought the Pilgrims hither in Safety.

Great-heart attempts to go back.

Porter.

Porter. *Will you not go in, and stay till Morning?*

Great-heart. No, I will return to my Lord to Night.

The Pilgrims implore his Company still. *Christiana.* Oh, Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your Favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journey's End! How can such poor Women as we, hold out in a Way so full of Troubles as this Way is, without a Friend and Defender?

James. Then said *James*, the youngest of the Boys, Pray, Sir, be perswaded to go with us, and help us, because we are so weak, and the Way so dangerous as it is.

Great-heart. I am at my Lord's Commandment: If he shall allot me to be your Guide quite through, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have granted your Request. However, at present I must withdraw, and so, good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful*, ask'd *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of Destruction, I am a Widow Woman, and my Husband is dead, his Name was Christian the Pilgrim.* How said the Porter, was he your Husband? Yes, said she, and these are his Children; and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell; as at such Times he is wont, and

and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, Go tell it within, That *Christiana*, the Wife of *Christian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But, oh, what Noise for *Joy at the Noise* Gladness was therein, when the Dam- of the Pilgrims sel did but drop that Word out of her coming. Mouth.

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most grave said unto her, Come in *Christiana*, come in, thou Wife of that good Man, come in thou blessed Woman, come in, with all that are with thee. So she went in, and they followed her that were her Children and her Companions. Now, when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the Chief of the House were called to see and welcome the Guests. Then they came in, and understanding who they were, did salute *Christiana's* each other with a Kiss, and said, *Love is kindled* Welcome, ye Vessels of the Grace of at the Sight of God, welcome to us ye faithful one another. Friends

Now, because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made Faint with the Sight of the Fight, and of the terrible Lions, therefore they desired as soon as might be, to prepare to go to Rest, *Exod. 12. 31*. Nay, said those of the Family, refresh your selves with a Morfel of Meat: For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto, *John 1. 29*. For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their Prayer with a Psalm, they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to choose, be in that

The Second Part of

that Chamber that was my Husband's
 1 Part, p. 8. 2. when he was here; so they had them
 up thither, and they all lay in a Room.
 When they were at Rest, *Christiana* and *Mercy* entered
 into Discourse about Things that were convenient.

Christ. Little did I think once, when
Christ's Bosom my Husband went on Pilgrimage, that
is for all I should ever have followed him.
Pilgrims.

Mercy. And you as little thought of
 lying in his Bed, and in his Chamber to Rest, as you
 do now.

Christ. And much less did I ever think of seeing his
 Face with Comfort, and of Worshipping the Lord the
 King with him, and yet now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Christ. Yes, 'tis as I believe, a Noise of Musick, for
 Joy that we are here.

Mercy. Wonderful! Musick in the
Musick. House, Musick in the Heart, and
 Musick also in Heaven, for Joy that
 we are here.

Thus they talked a-while, and then betook themselves
 to Sleep. So in the Morning when they were awake,
Christiana said to *Mercy*.

Mercy did you did laugh in your Sleep to Night?
laugh in her I suppose you was in a Dream.
Sleep.

Mercy. So I was, and a sweet Dream
 it was; but are you sure I laughed?

Christ. Yes; you laughed heartily; but prithee
Mercy, tell me thy Dream.

Mercy's I was a Dreaming that I sat
Dream. all alone in a solitary Place, and was
 bemoaning of the Hardness of my
 Heart.

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Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearken'd, and I went on bemoaning the Hardness of my Heart. At this, some of them laugh'd at me, some call'd me Fool, and some began to thrust me about. With that, methought I look'd up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy, What aileth thee?* Now when he had heard me make my Complaint, he said,

*What her
Dream was.*

Peace be to thee: He also wiped mine Eyes with his Handkerchief, and clad me in Silver and Gold, *Ezek.* 16. 8, 9, 10, 11. He put a Chain about my Neck, and Ear-Rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy, come after me* So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the Man went in, and followed him up to a Throne, upon which one sat, and he said to me, Welcome Daughter. The Place looked bright and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there; so I awoke from my Dream. But did I laugh?

Christ. Laugh! Ay, and well you might, to see your self so well. For you must give me leave to tell you, That it was a good Dream, and that as you have begun to find the First Part true, so you shall find the Second at last. God speaks once, yea twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed, *Job.* 33. 14, 15. We need not, when a Bed, lie awake to talk with God, he can visit us while we Sleep, and cause us then to hear his Voice. Our Heart oft-times wakes when we sleep, and God can speak to that, either

D

by

Now

The Second Part of

by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well, I am glad of my *Mercy glad of* Dream, for I hope e'er long to see *her Dream.* it fulfill'd, to the making me laugh again.

Christ. I think it is now high Time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the Proffer. I am the willinger to stay a while here, to grow better acquainted with these Maids; methinks *Prudence, Piety, and Charity,* have very comely and sober Countenances.

Christ. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their Rest, and if it was comfortable or not?

Mercy. Very good, said *Mercy*, it was one of the best Night's Lodgings that ever I had in my Life.

Then said *Prudence* and *Piety*, if you will be persuaded to stay here a while, you shall have what the House will afford.

Charity. Ay, and that with a very good Will, said *Charity*. So they consented, and stayed there about a Month, or above; and became very profitable one to another. And because *Prudence*

Prudence desires to Catechise Christiana's Children. would see how *Christiana* had brought up her Children, she asked Leave of her to Catechise them: So she gave her free Consent. Then she began with the youngest, whose Name was *James*.

Prud. And she said, Come *James*, canst thou tell me who made thee?

James Catechised.

James. God the Father, God the Son, and God the Holy Ghost

Prud. Good Boy. And canst thou tell who saved thee?

James

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James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy still. But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply *Joseph Catechised.*

Prud. Then she said, Come *Joseph*, for his Name was *Joseph*) will you let me catechise you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made so by God, as my Brother said.

Prud. What is supposed by this Word, saved?

Joseph. That Man, by Sin, has brought himself into a State of Captivity and Misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of it's Clutches, but God, and that God is so good and loving to Man, as to pull him indeed out of this miserable State.

Prud. What is God's Design in saving poor Man?

Joseph. The Glorifying of his Name, his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Prud. Who are they that must be saved.

Joseph. Those that accept of his Salvation.

The Second Part of

Good Boy, *Joseph*, thy Mother has taught thee well, and thou hast hearken'd to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest Son but one.

Prud. Come *Samuel*, Are you willing that I should Catechise you also?

Sam. Yes, forsooth, if you please.
Samuel Cate- *Prud.* What is Heaven?
chised. *Sam.* A Place and State most Blessed,

because God dwelleth there.

Prud. What is Hell?

Sam. A Place and State most Woful, because it is the Dwelling-Place of Sin, the Devil, and Death.

Prud. Why would'st thou go to, Heaven?

Sam. That I may see God, and serve him without Weariness; that I may see Christ, and love him Everlastingly; that I may have that Fulness of the Holy Spirit in me, that I can by no Means hear enjoy.

Prud. A very good Boy also, and one that has learned well.

Then she address'd herself to the eldest, whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you?

Mat. With a very good Will.

Prud. I ask then, if there was ever any Thing that had a Being Antecedent to or before God?

Mat. No, for God is Eternal, nor is there any Thing, excepting himself, that had a Being, until the Beginning of the First Day. For in Six Days the Lord made Heaven and Earth, and all that in them is.

Prud. What do you think of the Bible?

Mat. It is the Holy Word of God.

Prud.

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Prud. *Is there nothing written therein but what you understand?*

Mat. Yes, a great deal.

Prud. *What do you do when you meet with Places therein that you do not understand?*

Mat. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my Good.

Prud. *How believe you as touching the Resurrection of the Dead?*

Matth. I believe they shall rise the same that was buried; the same in Nature, tho' not in Corruption. And I believe this upon a double Account. *First*, Because God has promised it. *Secondly*, Because he is able to perform it.

Then said Prudence to the Boys, *You must still hearken to your Mother, for she can learn you more. You must also diligently give Ear to what good Talk you shall hear from others; for your sakes do they speak good Things. Observe also, and that with Carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the Cause of your Father's becoming a Pilgrim. I, for my Part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Quisitions that tend to Godly Edifying.*

Prudence's
Conclusion
upon the Ca-
techising of
the Boys.

Now, by that these Pilgrims had been at this Place a Week, Mercy had a Visiter that pretended some good Will unto her, and his Name was Mr. Brisk, a Man of some Breeding, and that pretended to Religion; but a Man that stuck very close to the World. So he came once or twice, or more, to
Mercy.

Mercy's Temper.

Mercy, and offered Love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her Mind also was, To be always busying of herself in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon those that had need. And *Mr Brisk* not knowing where, or how she dispos'd of what she made, seem'd to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself.

Mercy enquires of the Maids concerning Mr. Brisk.

Mercy then revealed the Business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her, *That he was a very busie young Man, and one that pretended to Religion; but was, as they fear'd a Stranger to the Power of that which is Good.*

Nay then, said Mercy, I will look no more on him, for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great Matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next Time he comes, he finds her at her old Work, a making of Things for the Poor. Then said he, What, always at it? Yes, said she, either for my self, or for others:

Talk betwixt Mercy and Mr. Brisk.

And what can'st thou earn a Day? quoth he. I do these Things, said she, *That I may be rich in good Works, laying a good Foundation against the Time to come, that I may lay hold of Eternal Life, 1 Tim. vi.*

17, 18, 19. Why, prithee, what dost thou with them? said he. Cloath the Naked said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the Reason why, he said, *That Mercy was a pretty Lady, but troubled with ill Conditions.*

He forsakes her, and why.

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee; yea, he will raise up an ill Report of thee: For, notwithstanding his Pretence to Religion, and his seeming Love to Mercy, yet Mercy and he are of Tempers so different, that I believe they will never come together.

Mercy in the Practice of Mercy rejected, while Mercy, in the Name of Mercy, is liked.

Mercy. I might have had Husbands before now, though I spoke not of it to any; but they were such as did not like my Conditions, though never did any of them find fault with my Person. So they and I could not agree.

Prudence. Mercy in our Days is little set by, any further than as to its Name: The Practice, which is set forth by the Conditions, there are but few that can abide.

Mercy. Well, said Mercy, if no body will have me, I will die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature: And to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named Bountiful, married to one of these Churls; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.

Mercy's Resolutions.

How Mercy's Sister was served by her Husband.

Prud. And yet he was a Professor, I warrant you?

Mercy. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all.

Matthew falls sick. Now *Matthew*, the eldest Son of *Christiana*, fell Sick, and his Sickness was fore upon him, for he was much pained in his Bowels, so that he was

with it, at Times, pulled as 'twere both Ends together. There dwelt also, not far from thence, one *Mr. Skill*, an ancient and well approved Physician. So *Christiana* desired it, and they sent for him, and he came: When he was entered the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to

Gripes of Conscience. The Physician's Judgment. his Mother, What Diet has *Matthew* of late fed upon? Diet, said *Christiana*, nothing but what is wholesome. The Physician answered, This Boy has been tampering with something which lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Samuel puts his Mother in mind of the Fruit his Brother did eat. *Samuel.* Then said *Samuel*, Mother, What was that which my Brother did gather and eat, so soon as we were come from the Gate that is at the Head of this Way? You know that there was an Orchard on the Left-hand, on the other side of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck and did eat.

Christiana. True my Child, said *Christiana*, he did take thereof, and did eat; naughty Boy, as he was, I chid him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome Food; and that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of *Belzebub's* Orchard. I do marvel that none did warn you of it; many have died thereof.

Christiana.

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Christiana. Then *Christiana* began to cry, and she said, O naughty Boy! and O careless Mother! What shall I do for my Son?

Skill. Come, do not be too dejected; the Boy may do well again, but he must purge and vomit.

Christiana. Pray, Sir, try the utmost of your Skill with him, whatever it costs.

Skill. Nay, I hope, I shall be reasonable, Heb. 10. 2. 1, 3, 4. So he made him a Purge, but it was too weak; it was said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. When Mr. Skill had seen that that Purge was too weak, he made him one to the Purpose: 'Twas made *Portion prepared. The Latin Ex Carne & Sanguine Christi, Joh. 6 54. I borrow.*

55, 56; 57. Mar. 9. 49. Heb. 9. 14. (you know Physicians give strange Medicines to their Patients) and it was made up into Pills, with a Promise or two, and a proportionable Quantity of Salt. Now he was to take them three at a time fasting, in half a Quarter of a pint of the Tears of Repentance. When this Potion was prepared, and brought

to the Boy, he was loth to take it, tho' *The Boy loth to take the Physick.* torn with the Gripes, as if he should be pull'd in Pieces. Come, come, said the Physician, you must take it. It goes

against my Stomach, said the Boy. *I must have you take it,* said his Mother, Zech. 12. 10. I shall vomit

it up again, said the Boy. Pray, Sir, said *Christiana*, to Mr. *Skill*, how does it taste? It has no ill Taste, said the Doctor; and with that she touched one of the Pills with the Tip of her Tongue. Oh *Matthew*, said she, this Potion is sweeter than Honey. If thou lov'st thy Mother, if thou lov'st thy Brothers, if thou lov'st Mercy, if thou lov'st thy

The Mother tastes it, and persuades him.

The Second part of

Life, take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine Heat, and breathing Sweat, and rid him of his Gripes.

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity*, of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana* ask'd Mr. *Skill*, saying, Sir, What Word of God in the Hand of Faith, will content you for your Pains and Care to me, and of my Child? And he said, You must pay the Master of the

College of Physicians, Heb. 13. 11, 12, 13, 14, 15. according to Rules made in that Case and provided.

Christ. But, Sir, said she, what is this Pill good for else?

Skill. It is an Universal Pill, it is good against all Diseases that Pilgrims are incident to; and when it is well prepared, will keep good, Time out of Mind.

Christiana Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, That if a Man will but use this Physick as he should, it will make him live for ever, John 6. 50. But good *Christiana*, thou must give these Pills no other Way, but as I have prescrib'd:

In a Glass of the Tears of Repentance.

For if you do, they will do no Good. So he gave unto *Christiana* Physick for herself, and her Boys, and for Mercy; and bid *Matthew* take heed how he eat any more Green Plumbs, and kiss'd him, and went his Way.

It was told you before, That *Prudence* bid the Boys, That if at any Time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Mat. Then *Matthew*, who had been Sick, asked her, Why for the most part *Of Physick.*
Physick should be bitter to our Palates?

Prud. To shew how unwelcome the Word of God, and the Effects thereof, are to a carnal Heart. *of the Effect.*

Matthew. Why does Physick, if it *of Physick.*
does good, purge, and cause to Vomit?

Prud. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Mat. What should we learn by seeing the Flame of our Fire go upwards? *Of Fire, and*
And by seeing the Beams and sweet Influences of the Sun strike downwards? *of the Sun.*

Prud. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot Desires. And by the Sun, his sending his Heat, Beams, and sweet Influences downward, we are taught, That the Saviour of the World, though high, reaches down with his Grace and Love to us below.

Mat. Where have the Clouds their Water? *Of the*
Prud. Out of the Sea. *Clouds.*

Mat. What may we learn from that?

Prud. That Ministers should fetch their Doctrine from God.

Mat. Why do they empty themselves upon the Earth?

Prud. To shew that Ministers should give out what they know of God the World.

Mat. Why is the Rain how caused by *Of the Rain-*
the Sun? *Bow*

Prud.

The Second part of

Prud. To shew that the Covenant of God's Grace is confirmed to us in Christ.

Mat. Why do the Springs come from the Sea to us through the Earth?

Prud. To shew, That the Grace of God comes to us through the Body of Christ.

Mat. Why do some of the Springs rise out of the Top of high Hills?

Prud. To shew that the Spirit of *Of the Springs* Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Mat. Why doth the Fire fasten upon *Of the Candle.* the Candle-wick?

Prud. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Mat. Why is the Wick and Tallow, and all spent to maintain the Light of the Candle?

Prud. To shew that Body and Soul, and all should be at the Service of, and spend themselves to maintain in good Condition, that Grace of God that is in us.

Mat. Why doth the *Pelican* pierce *Of the Peli-* her own Breast with her Bill?
can.

Prud. To nourish her young One with her Blood, and thereby to shew that Christ the Blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat. What may one learn by hearing *Of the Cock.* ing of the Cock-crow?

Prud. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The *Cock's* Crowing shews also, that Day is coming on; let then the Crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

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Now about this Time their Month was out, wherefore they signified to those of the House, that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient, that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our Way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter, to send it by some fit Man, to her good Friend Mr. *Interpreter*; who, when it was come, and he had seen the Contents of the Petition, said to the Messenger, Go tell them that I will send him.

When the Family where *Christiana* was, saw that they had a Purpose to go forward, they called the whole House together, to give Thanks to their King, for sending of them such profitable Guests as these. Which done, they said unto *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art on the Way? So they took *Christiana*, her Children, and *Mercy*, into the Closet, and shewed them one of the Apples that *Eve* eat of, and that she also did give to her Husband, and that for the eating of which, they were both turned out of Paradise, and asked her what she thought that was; than *Christiana* said, 'Tis Food or Poison, I know not which. So they opened the Matter to her and she, held up her Hands and wondered,

The Weak may call the Strong sometimes to Prayers.

They provide to be gone on their Way.

Eve's Apple.

A Sight of Sin is amazing.

Gen. 3. 6. Rom. 7. 24.

Then

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that Time there were some Angels ascending upon it, So *Christiana* look'd and look'd to see the Angels go up, so did the rest of the Company.

Jacob's Ladder.

Then they were going into another Place to shew them something else: But *James* said to his Mother, Pray bid them stay a little longer, for this is a curious Sight. So they turned again, and stood feeding their Eyes with this so pleasant a Prospect.

A Sight of

Christ is taken. After this they had them into a Place where they did hang up a Golden Anchor, so they bid *Christiana* take it down; for, said they, you shall have it with you, *Gen. 28. 12.* for 'tis of absolute Necessity, that you should, that you may lay hold of that within the Veil, and stand stedfast in case you should meet with turbulent Weather: So they were glad thereof,

Golden Anchor.

Job. 1. 15. Heb. 6. 19. Gen. 28. 12. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the Altar, the Wood, the Fire, and the Knife, for they remain to be seen to this very Day.

Of Abraham offering up Isaac.

When they had seen it, they held up their Hands, and blessed themselves, and said, Oh! What a Man for Love to his Master, and for Denial to himself, was *Abraham*? After they had shewed them all these Things; *Prudence* took them into the Dining Room, where stood a Pair of excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song, saying,

Prudence's Virginals,

Ever

Eve's Apple we have shew'd you,
Of that be you aware :
You have seen Jacob's Ladder too,
Upon which Angels are.
An Anchor you received have,
But let not this suffice,
Until with Abra'am you have gave
Your Best of Sacrifice.

Now about this Time one knocked at the Door :
So the Porter opened, and behold Mr. *Great-heart* was
there ; but when he was come in, what Joy was
there ? For it came now fresh again
into their Minds, how but a while ago *Mr. Great-*
he had slain old *Grim Bloody-Man*, the heart comes
Giant, and had delivered them from again.
the Lions.

Then said Mr. *Great-heart* to *Christiana*, and to
Mercy : My Lord has sent each of you
a Bottle of Wine, and also some parched
Corn, together with a Couple of Pome- *He brings*
granates. He also sent the Boys some *a Token*
Figs and Raisins to refresh them in *from his*
their Way. *Lord with*
him.

Then they addressed themselves to their Journey ;
and *Prudence* and *Piety* went along with them. When
they came at the Gate, *Christiana* asked the Porter, if
any of late went by. He said, No, only *One* sometime
since, who also told me, That of late there had been a great
Robbery committed on the King's Highway
as you go : But, saith he, The Thieves are Robbery.
taken, and will shortly be Tryed for their
Lives. Then *Christiana* and *Mercy* were afraid, but *Mat-*
them said, Mother, fear nothing, as long as Mr. *Great-*
heart is to go with us, and to be our Conductor.

Then

*Christiana
takes her
Leave of the
Porter.*

*The Porter's
Blessing.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed to me since I came hither; and also that you have been so loving and kind to my Children; I know not how to gratify your Kindness: Wherefore pray, as a Token of my Respects to you, accept of this small Mite: So she put a Gold Angel in his Hand, he made her a low Obedience, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live, and not die, and let not her Works be few. And to the Boys, he said, Do you fly youthful Lusts; and follow after Godliness with them that are Grave and Wise, so shall you put gladness in your Mother's Heart, and obtain Praise of all that are sober-minded: So they thanked the Porter and departed.

Now I saw in my Dream, that they went forward, untill they were come to the Brow of the Hill, where *Piety* bethinking herself, cry'd out, Alas! I have forgot what I intended to bestow upon *Christiana* and her Companions; I will go back and fetch it; so she ran and fetched it. When she was gone, *Christiana* thought she heard in a Grove, a little Way off, on the Right-hand, a most curious melodious Note, with Words much like these:

*Through all my whole Life thy Favour is
So frankly shew'd to me,
That in thy House for evermore
My Dwelling Place shall be.*

And list'ning still, she thought she heard another answer it, saying,

For

*For why, the Lord our God is Good,
His Mercy is for ever sure ;
His Truth at all Times firmly stood :
And shall from Age to Age endure.*

So *Christiana* asked *Prudence*, What it was that made those curious Notes? *Song* 2. 11, 12. They are, said she, our Country Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm and then you may hear them all the Day long. I often, said she, go to hear them ; we also oft times keep them tame in our House. They are very fine Company for us when we are Melancholy ; also they make the Woods and Groves, and solitary Places, Places desirous to be in.

By this Time *Piety* was come again, so she said to *Christiana*, Look here, I have brought thee a Scheme of all those Things that thou hast seen at our House, upon which thou mayest look when thou findest thyself forgetful, and call those Things again to Remembrance for thy Edification and Comfort.

Piety bestoweth something on them at parting.

Now they began to go down the Hill, into the Valley of *Humiliation*. It was a steep Hill, and the Way was slippery ; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the Place where your Husband met with that foul Fiend *Apollyon*, and where they had the great Fight that they had ; I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these Two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Great-

Mr. Great-heart at the Valley of Humiliation. *Great-heart.* Then said Mr. *Great-heart*, We need not be so afraid of this Valley, for here is nothing to hurt us, unless we Procure it ourselves. 'Tis true, *Christian* did here meet with *Apollyon*, with whom he had also a sore Combat; but that Fray was the Fruit of those Slips that he got in his going down the Hill: For they that get Slips there, must look for Combats here. And hence it is that this Valley has got so hard a Name. For the common People when they hear that some frightful Thing has befallen such a One in such a Place, are of Opinion that that Place is haunted with some foul Fiend, or evil Spirit; when alas! it is for the Fruit of their doing, that such Things do befall them there.

The Reason why Christian was so beset here. This Valley of *Humiliation* is, of itself as fruitful a Place as any the Crow flies over; and I am persuaded if we could hit upon it, we might find somewhere hereabout something that might give us an Account why *Christian* was so hardly beset in this Place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon; let us go and see what it is. So they went and found there written; *Let Christian's Slips before he came hither, and the Burden that he met with in this Place, be a warning to those that come after.* Lo, said their Guide, Did I not tell you that there was something hereabouts that would give Intimation of the Reason why *Christian* was so hard beset in this Place! Then turning to *Christiana*, he said, No Disparagement to *Christian* more than to many others, whose Hap and Lot it was. For 'tis easier going

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up than down this Hill, and that can be said but of few Hills in all these Parts of the World. But we will leave the good Man, he is at Rest, he ^{had} had a brave Victory over his Enemy; let him grant that dwelleth above, That we fare no worse when we come to be tried, than he.

But we will come again to this Valley of Humiliation: It is the best, and This Valley most fruitful Piece of Ground in all a brave Place. these Parts. It is a fat Ground, and as you see, consisteth much in Meadows; and if a Man was to come here in the Summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the Sight of his Eyes, he might see that which would be delightful to him. Behold how green this Valley is, also how beautified with Lillies, Song 2. 1. Jam. iv. 6. 1 Pet. v. 5. I have also known many labouring Men that have got good Estates in this Valley of Humiliation. (For God resisteth the Proud, but gives more Grace to the Humble;) for indeed it is a very fruitful Soil, Men thrive and doth bring forth by Handfuls. Some in the Valley also have wished, That the next Way to of Humilia- their Father's House were here, that they tion. might be troubled no more with either Hills or Mountains to go over; but the Way is the Way and there's an End.

Now as they were going along, and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a fresh and well-favour'd Countenance; and as he sat by himself, he sung. Hark, said Mr Great-heart, to what the Shepherd's Boy saith; so they bearkned, and he said,

He

He that is down, needs fear no Fall,
 He that is low, no Pride: Phil. 4.
 He that is humble ever shall 12, 13.
 Have God to be his Guide.

I am content with what I have
 Little be it, or much:
 And, Lord, Contentment still I crave,
 Because thou savest such.

Fulness to such a Burden is, Heb. 13. 5.
 That go on Pilgrimage:
 Here little, and hereafter Bless,
 Is best from Age to Age.

Then said the Guide, Do you hear him? I will dare to say, this Boy lives a merrier Life, and wears more of the Herb. called *Heart's Ease*, in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his Country-House, he loved much to be here: He loved also to walk in these Meadows, and he found the Air was pleasant: Besides, here a Man shall be free from the Noise, and from the Hurryings of this Life: All States are full of Noise and Confusion, only the Valley of Humiliation is that empty and solitary Place. Here a Man shall not be lett or hindered in his Contemplation, as in other Places he is apt to be. This is a Valley that no Body walks in, but those that love a Pilgrim's Life. And the *Christian* had the hard Hap to meet with *Apollyon*, and to enter with him a brisk

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a brisk Encounter, yet I must tell you, That in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life, *Hos.* 12. 4. 5.

Did I say, Our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Grounds, he has left a Yearly Revenue to be faithfully paid them at certain Seasons, for their Maintenance by the Way, and for their farther Encouragement to go on their Pilgrimage, 11. 29.

Samuel. Now, as they went on, *Samuel* said to *Mr. Great-heart*, Sir, I perceive that in this Valley, my Father and *Apolylon* had their Battle; but whereabout was the Fight, for I perceive this Valley is large?

Great-heart. Your Father had the Battle with *Apolylon*, at a Place yonder before us, in a narrow Passage, just beyond *Forgetful-Green*: And indeed that Place is the most dangerous *Forgetful* Place in all these Parts. For if at any *Green.* Time, Pilgrims meet with any Brunt,

it is when they forget what Favours they have received, and how unworthy they are of them: This is the Place also where others have been hard put to it: But more of the Place when we are come to it; for I persuade my self, That to this Day here remains either some Sign of the Battle, or some Monument to testify that such a Battle there was fought.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The Place methinks suits with my Spirit. I love to be in such *Humility, a* Places where there is no rattling with *sweet Grace.* Coaches, nor rumbling with Wheels: Methinks here one may, without much Molestation,

be thinking what he is, whence he came, what he has done, and to what the King has call'd him: Here one may think, and break at Heart, and melt in one's Spirit, until one's Eyes become as the *Fish-Pools of Heshbon*, Song 7. 5. Psal. 84. 5, 6, 7. Hos. 2. 15. They that go rightly through this Valley of *Batha*, make it a Well, the Rain that God sends down from Heaven upon them that are here also, *filletb the Pools*. This Valley is that from whence also the King will give to their Vineyards, and they that go through it, shall sing, as *Christian* did, for all he met with *Apollyon*.

An Experiment of it.

Great heart. 'Tis true, said their Guide, I have gone through this Valley many a Time, and never was better than when here.

I have also been a Conductor to several Pilgrims, and they have confessed the same: *To this Man will I look, saith the King, even to him that is poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the Place, where the afore mentioned Battle was fought. Then said the Guide to *Christiana*, her Children, and *Mercy*, This is the Place, on this Ground *Christian* stood, and up

The Place where Christian and the Fiend did fight: Some Signs of the Battle remain.

there came *Apollyon* against him: And look, did not I tell you, Here is some of your Husband's Blood upon these Stones to this Day: Behold also how here and there are yet to be seen upon the Place, some of the Shivers of *Apollyon's* broken Darts. See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other; how also with their By-blows, they did split the very Stones in Pieces: Verily, *Christian* did here play the Man,

The pilgrim's progress. 83

Man, and shewed himself as stout as *Hercules* could, had he been there, even he himself. When *Apollyon* was beat, he made his Retreat to the next Valley, that is called, The Valley of the Shadow of Death, unto which we shall come anon.

Lo, yonder also stands a Monument, on which is engraven this Battle, and *Christian's* Victory, to his Fame throughout all Ages: So, because it stood just on the Way-side before them, they stept to it and read the Writing, which, Word for Word, was this:

*Hard by here, was a Battle fought,
Most strange, and yet most true;
Christian and Apollyon fought
Each other to subdue.*

*A Monument
of Christian's
Victory.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:
Of which a Monument I stand,
The same to testify.*

1 Part, p. 97.

When they had passed by this Place, they came upon the Borders of the Shadow of Death, and this Valley was longer than the other, a Place also most strangely haunted with evil Things, as many are able to testify: But these Women and Children went the better through it, because they had Day-light, and because *Mr. Great heart* was their Conductor.

When they were entered upon this Valley, they thought that they heard a Groaning, as of Dead Men; a very great Groaning. They thought also that they did hear Words of Lamentation, spoken as of some in extream Torment. These Things made the Boys to quake, the Women also looked pale and wan;

*Groanings
heard.*

wan; but their Guide bid them be of good Comfort.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of hissing, as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not yet at the End of this doleful Place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

*James sick
with Fear.*

Now *James* began to be sick, but I think the Cause thereof was Fear, for his Mother gave him some of that Glas of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that *Mr. Skill* had prepared, and the Boy began to revive. Thus they went on 'till they came to about the Middle of the Valley, and then *Christiana* said, Methinks

*A Fiend
appears.*

I see something yonder upon the Road before us, a Thing of a Shape such as I have not seen. Then said *Joseph* Mother, What is it? An ugly Thing

Child; an ugly Thing, said she. But Mother, What is it like? said he; 'Tis like I can

*The Pilgrims
are afraid.*

not tell what, said she; and now it is but a little Way off: Then said she, it is nigh.

Well, said *Mr. Great-heart*, let them that are most afraid, keep close to me: so the Fiend came on, and the Conductor met it; but when it was just come to him it vanished to all their Sight: Then remembered the what had been said some Time ago; Resist the Devil and he will flee from you.

The

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy*, looking behind her, saw, as she thought, something almost like a Lion, and it came a great padding Pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made the Valley Echo, and all their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* address'd himself to give him Battle, 1 *Pet.* 5. 8. But when he saw that it was determined, That Resistance should be made, he also drew back, and came no farther.

Great-heart encourages 'em.

A Lion.

A Pit and Darknes.

Christiana now knows what her Husband felt.

The Heart knows its own Bitterness.

The Second part of

a Stranger intermeddleth not with its Joy? To be here is a fearful Thing.

Great-heart. This is like doing Business in great Waters, or like going down into the Deep; *Great-heart's Reply.* this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems

as if the Earth, with its Bars, were about us for ever. But let them that walk in Darkness, and have no Light, trust in the Name of the Lord, and stay upon their God. For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not my own Saviour. But I trust we shall have a good Deliverance. Come, pray for Light to him that can lighten our Darkness, and that can rebuke, not only these, but all the Satans in Hell.

So they cried and prayed, and God sent Light and Deliverance, for there was now no Lett in their Way: No not there, where but now they were stopt with a Pit. Yet they were not got through the Valley; so they went on still, and beheld great Stinks and loathsome smells, to the great Annoyance of them. Then said *Mercy to Christiana*, There is not such pleasant Being here as at the Gate, or at the *Interpreter's*, or at the House where we lay last.

One of the Boy's Reply. O but, said one of the Boys, it is not so bad to go through here, as it is to abide here always; and for ought I know, one Reason why we must go this Way to the House prepared for us, is, That our Home might be made the sweeter to us.

Well said, *Samuel*, quoth the Guide; thou hast now spoke like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light, and good Way better than ever I did in all my Life. Then said the Guide, We shall be out by-and-by.

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So on they went, and *Joseph* said, Cannot we see to the End of this Valley as yet? Then said the Guide, Look to your Feet, for we shall presently be among Snares: So they looked to their Feet, and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a Man cast into the Ditch on the Left hand, with his Flesh all rent and torn. Then said the Guide, - That is one *Heedless*, that was a going this Way; he has lain there a great while; there was one *Takeheed* with him, when he was taken and slain, but he escaped their Hands. You cannot imagine how many are killed hereabouts, and yet Men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*! it was a Wonder that he here escaped, but he was beloved of his God; also he had a good Heart of his own, or else he could never have done it. Now they drew towards the End of the Way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul a Giant*. This *Maul* did use to spoil young Pilgrims with Sophistry; and he called *Great-heart* by his Name, and said unto him, How many Times have you been forbidden to do these Things? Then said Mr. *Great-heart*, What Things? What Things, quoth the Giant, you know what Things? but I will put an End to your Trade. But pray, said Mr. *Great-heart*, before we fall to it, let's understand wherefore we must fight: Now the Women and Children stood trembling, and knew not what to do) Quoth the Giant, You rob the Country, and rob it with the worst of Thieves. These are but Generals, said Mr. *Great-heart*, come to Particulars, Man,

Heedless is slain, and Takeheed preserved.

1 Part, p. 105, 106.

Maul a Giant.

He quarrels with Great-heart.

The Second Part of

Then said the Giant, Thou practisest the Craft of a Kidnapper, thou gatherest up Women God's Ministers and Children, and carriest them into a Country counted as strange Country, to the weakning of my Master's Kingdom. But now Great-heart reply'd, I am a Servant of the

God of Heaven, my Business is to perswade Sinners to Repentance, I am commanded to do my Endeavour to turn Men, Women and Children, from Darkness to Light, and from the Power of Satan to God; and if this be indeed the Ground of thy Quarrel, let us fall to it as soon as thou wilt.

Then the Giant came up, and Mr. Great-heart went to meet him, and as he went, he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first Blow the Giant struck Mr. Great-heart down upon one of his Knees, with that the Women and Children cried: So Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the Giant a Wound in his Arm; that he fought for the Space of an Hour, to that Height of Heat, that the Breath came out of the Giant's Nostrils, as the Heat doth out of a boiling Cauldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to Prayer; also the Women and Children did nothing but sigh and cry all the Time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. Great-heart with a full Blow fetch'd the Giant down to the Ground; Nay, hold, let me recover, quoth he. So Mr. Great-heart let him faredly get up: So to it they went again, and the Giant miss'd but little of breaking Mr. Great-heart's Skull with his Club.

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Mr. *Great-heart* seeing that, runs to him in the full Heat of his Spirit, and pierced him under the fifth Rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his Blow, and smote the Head of the *Giant* from his Shoulders. Then *He is slain, and the Women and Children rejoiced, and his Head disposed of.* Mr. *Great-heart* also praised God, for the Deliverance he had wrought.

When this was done, they among them erected a *Pillar*, and fasten'd the *Giant's* Head thereon, and wrote under it in Letters that Passengers might read :

*He that did wear this Head, as one
That Pilgrims did misuse ;
He stop'd their Way, he spared none,
But did them all abuse :
Until that I Great-heart arose,
The Pilgrims Guide to be ;
Until that I did him oppose,
That was their Enemy.*

Now I saw that they went to the Ascent that was little Way off cast up to be a Prospect for Pilgrims (that was the Place from whence *Christian* had the first Sight of *Faithful* his 1 Part, Brother.) Wherefore here they sat pag. 107. down, and rested, they also here did eat and drink, and make merry ; for that they had gotten Deliverance from this so dangerous an Enemy. As they sat thus, and did eat, *Christian* asked the Guide, *If he had got no Hurt in the Battle?* Then said Mr. *Great-heart*, No, save a little on my Flesh ; yet that also shall be so far from being to my Detriment, that it is at present a Proof of my Love to my Master and you, and shall be a Means, by Grace, to increase my Reward last.

B

But was you not afraid, good Sir, when you saw him come with his Club?

2 Cor. 4. Dis- It is my Duty, said he, to distrust
course of the mine own Ability, that I may have
Fight. Reliance on him that is stronger than
all. But what did you think, when he
fetch'd you down to the Ground at the
first Blow? Why, I thought, quoth he, that so my Ma-
ster himself was served, and yet he it was that conquer-
ed at last.

Matt. When you have all thought what you please, I
think God has been wonderful good un-
Matthew here to us, both in bringing us out of this
admires God's Valley, and in delivering us out of the
Goodness. Hand of this Enemy; for my part, I
see no Reason why we should distrust
our God any more, since he has *now*, and in *such* a Place
as this, given us such Testimony of his Love as this.

Then they got up, and went forward : Now a little
before them stood an Oak. and under
Old Honest it, when they came to it, they found
asleep under an old Pilgrim fast asleep, they knew
an Oak; that he was a Pilgrim by his *Cloths* and
his *Staff* and his *Girdle*.

So the Guide, Mr. *Great-heart*, awaked him, and the
old Gentleman, as he lift up his Eye, cried out, What's
the Matter? Who are you? And what is your Business
here?

Great-heart. Come Man, be not so hot, here are none
but Friends. Yet the old Man gets up,
One Saint and stands upon his Guard, and will
sometimes know of them what they were. Then
takes another said the Guide, my Name is *Great-heart*
his Enemy. I am the Guide of these Pilgrims, which
are going to the Celestial Country.

Hen.

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Hon. Then said Mr. *Honest*, I cry you mercy, I fear'd that you had been of the Company of those that some Time ago did rob *Little Faith* of his Money; but now I look better about me, I perceive you are honestest People. *Talk between Great heart and he.*

Great-b. Why what would, or could you have done, or help'd your self, if we indeed had been of that Company?

Hon. Done! Why I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a *Christian* can never be overcome, unless he should yield himself.

Great-b. Well, said Father *Honest*, quoth the Guide; for by this I know thou art a Cock of the right Kind, for thou hast said the Truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think, that we are the soonest overcome of any.

Great-b. Well, now we are happily met, pray let me crave your Name, and the Name of the Place you came from? *Whence Mr. Honest came.*

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees beyond the City of *Destruction*.

Great-b. Oh! Are you that Countryman then? I deem I have half a Guess of you, your Name is old *Honesty* is it not? So the old Gentleman blush'd, and said, not *Honesty* in the Abstract, but *Honest* is my Name, and I wish that my Nature may agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a Place?

Great-b. I had heard of you before, by my Master, for he knows all Things that are done on the Earth: But I have often wondred that any should come from your Place, for your Town is worse than is the City of *Destruction* it self. *Stupified Ones are worse than those meerly Carnal.*

Hon. Yea, we lie more off from the Sun, and so are more cold and senseless; bu

but was a Man in a Mountain of Ice, yet if the Son of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it has been with me.

Great-heart. I believe it, Father *Honesty*, I believe it; for I know the Thing is true.

Then the Old Gentleman saluted all the Pilgrims, with a Holy Kiss of *Charity*, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, my Name I suppose you have heard of, good *Christian* was my Old *Honesty* Husband, and these four were his Children. But can you think how the Old *and Christia-* Gentleman was taken, when she told *na talk.* him who she was! He skipped, he smiled and blessed them with a Thousand good Wishes, saying:

Hon. *I have heard much of your Husband, and of his Travels and Wars, which he underwent in his Days. Be it spoken to your Comfort, the Name of your Husband rings all over these Parts of the World; his Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous* Then he turned him to the Boys, and asked of them their Names, which they told

him: And then said he unto them, *Mat-* *He also talks* *them*, be thou like *Matthew* the Publican *with the Boys;* not in Vice, but in Virtue. *Samuel*, saith *old Mr. Ho-* he, be thou like *Samuel* the Prophet, a *nesty's Blessing* Man of Faith and Prayer *Joseph*, said he, *on'them, Mat.* be thou like *Joseph* in *Potiphar's House*, *30. 3. Psal.* Chaste, and one that flies from Temptation. And *James*, be thou like *James* *99. 6. Gen.* *the Just*, and like *James* the Brother of *39. Acts 1.* our Lord. Then they told him of *14. He bles-* *Mercy*, and how she had left her Town and her Kindred to come along with

Christiana, and with her Sons. At that, the old Honest Man said, *Mercy* is thy Name? By *Mercy* shalt thou be sustained, and carried through all those Difficulties that shall

shall assault thee in thy Way, till thou shalt come thither, where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide, Mr. *Great-heart*, was very well pleased, and smiled upon his Companion.

Now as they walked together, the Guide asked the old Gentleman, if he did not know one Mr. *Fearing*, that came on Pilgrimage out of his Parts?

Talk of one Mr. Fearing.

Hon. Yes, very well said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that I ever met with in all my Days.

Great-heart. I perceive you knew him, for you have given a very right Character of him.

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his Guide from my Master's House to the Gate of the Celestial City.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so, but I could very well bear it; for Men of my Calling are oftentimes intrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Great-h. Why he was always afraid that he should come short whither he had a desire to go. Every thing frightened him that he heard any Body speak of, that had but the least Appearance of Opposition in it: I hear that he lay roaring at the Slough of Despond, for above a Month together, not durst he, for all he saw several go over before him, venture, tho' they many of them offer'd to lend him their Hand. He would not go back again neither. The Celestial City, he said he should die if he came not to it

Mr. Fearing's troublesome Pilgrimage.

His Behaviour at the Slough of Despond.

and

and yet was dejected at every Difficulty, and stumbled at every Straw that any Body cast in his Way. Well, after he had lain at the *Slough of Despond* a great while, as I have told you, one Sun-shine Morning, I don't know how, he ventured, and so got over; But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a Slough that he carry'd every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the Head of this Way, and there also he stood a good while before he would venture to knock. When the

*His Behaviour
at the Gate.*

Gate was opened he would give back, and give Place to others, and say that he was not worthy, for all he got before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shivering; I dare say it would have pitied one's Heart to have seen him: Nor would he go back again. At last he took the Hammer that hanged at the Gate in his Hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that opened, stepp'd out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the Ground. He that spake to him wondered to see him so faint. He said to him, *Peace to thee*, up, for I have set open the Door to thee, come in, for thou art blest'd. With that he got up, and went

*His Behaviour
at the Interpreter's Door.*

in trembling, and when that he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the Manner is, he was bid go on his Way, and also told the Way he should take. So he went till he came to our House, but as he behav'd himself at the Gate, so he did at my Master the *Interpreter's* Door. He lay thereabout in the Cold a good while, before he would adventure to call, yet he would not go back. And the Nights were long and cold then. Nay, he had a Note of Necessity in his Bosom to my Master

to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conductor, because he himself was so Chicken-hearted a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thererabouts, till, poor Man, he was almost starved; yea, so great was his Dejection that though he saw several others for knocking, got in ye he was afraid to venture. At last, I think, I looked out of the Window, and perceiving a Man to be up and down about the Door, I went out to him, and asked what he was; but, poor Man, the Water stood in his Eyes: So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the Things to our Lord: So he sent me out again, to entreat him to come in, but I dare say, I had hard Work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful loving to him. There were but a few good Bits at the Table, but some of it was laid upon his Trencher. Then he presented the Note, and my Lord looked thereon, and said, His Desire should be granted. So, when he had been there a good while, he seemed to get some Heart, and to be a little more comforted. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his Encouragement. Well, when he had a Sight of the Things of the Place, and was ready to take his Journey to go to the City, my Lord, as he did to Christian before, gave him a Bottle of Spirits, and some comfortable Thing to eat. Thus we set forward, and I went before him, but the Man was but of few Words, only he would sigh aloud.

How he was entertained there.

He is a little encouraged at the Interpreter's House.

When we were come to where the three Fellows were hanged, he said, That he doubted that that would be his End also. Only he seemed glad when he saw the Cross and the Sepulchre. There

He was frightened at the Gable, comforted at the Cross.

I con

I confess he desired to stay a little to look; and he seemed for a while after to be a little Comforted. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lions: For you must know, That his Trouble was not about such Things as these, his Fear was about his Acceptance at last

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company; he desired much to be alone, yet he always

*Dumpeish at
the House
Beautiful.*

loved good Talk, and often would get behind the Skreen to hear it: He also loved much to see Ancient Things, and to be pondering them in his Mind. He told me afterward, That he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreter*, but that he durst not be so bold as to ask.

When we went also from the House *He went down Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw Man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than he was in that Valley.

Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in this Valley, *Lam.* 3. 27, 28, 29. He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley.

But when he was come to the Entrance of the Valley of the *Shadow of Death*, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to die for Fear. O, the Hobgoblins will have me; the Hobgoblins will have

*Much perplexed
in the Valley
of the Shadow
of Death.*

have me, cried he, and I could not beat him out on't. He made such a Noise, and such an Out-cry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great Notice of, That this Valley was as quiet when he went through it, as ever I knew it before or since. I suppose those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come to *Vanity-Fair*, I thought he would have fought with all the Men in the Fair;

I feared there we should both have *His Behaviour* been knocked on the Head, so hot was *at Vanity-* he against their Fooleries; upon the in- *Fair.* charnted Ground he also was very wake-

ful. But when he was come at the River, where was no Bridge, there again he was in a heavy Case; Now, he said, he should be drowned for ever, and so never see that Face with Comfort, that he had come so many Miles to behold.

And here, also, I took Notice of what was very Remarkable, The Water of that River was lower at this Time, than ever I saw it in all my Life; so he went over at last, not much above wet-shod. When he was going up to the Gate, Mr. *Great-heart* began to take his Leave of him, and to wish him a good Reception above, so he said, I *His Boldness* shall, I shall; then parted we asunder, *at last.* and I saw him no more.

Hon. *Then it seems he was well at last.*

Great-heart. Yes, yes, I never had doubt about him, he was a Man of a choice spirit, only he was always kept very low, and that made his Life so Burthen-some to himself, and so very troublesome to others, *Psal. 83. Rom. 14. 21. 1 Cor. 8. 13.* He was above many



*Behold Vanity Fair! the Pilgrims there
Are chain'd, and Ston'd beside:
Even so it was our Lord pass'd here,
And on Mount Calvary dy'd.*

many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. But what should be the Reason that such a good Man should be all his Days so much in the Dark?

*Reason good
Men are so in
the Dark,*
Mat. 11. 16,
17, 18.

Great heart. There are two Sorts of Reasons for it; one is, The wise God will have it so, some must *Pipe*, and some must *Weep*: Now, Mr. *Fearing* was one that play'd upon the *Bass*. He and his Fellows sound the *Sackbut*, whose Notes are more doleful than the Notes of other Musick are: Tho, indeed, Some say, The *Bass* is the Ground of Musick. And for my Part, I care not at all for that Profession, that begins not in Heaviness of Mind. The first String, that the Musician usually touches, *is the Bass*, when he intends to put all in Tune; God also plays upon this String first, when he sets the Soul in Tune for himself. Only there was the Imperfections of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter End.

I make bold to talk thus metaphorically, for the ripening of the Wits of *Young Readers*, and because in the Book of the *Revelations*, the Saved are compared to a Company of Musicians that play upon their *Trumpets* and *Harps*, and sing their Songs before the Throne, *Rev. 8 chap. 14. 2, 3.*

Hon. He was a very zealous Man, as one may see by what Relation you have given of him; Difficulties, Lions, or Vanity-Fair, he feared not at all; 'Twas only Sin, Death and Hell that was to him a Terror; because he had some Doubts about his Interest in the Coelestial Country.

Great b. You say right, Those were the Things that were his Troubles, and they, as you have well observed, arose from the Weakness of his Mind there-
A close about him. about,

about, not from Weakness of Spirit, as to the Practical Part of a Pilgrim's Life. I dare believe, that as the Proverb is. He could have bit a Fire-brand, had it stood in his Way : But those Things with which he was oppress'd, no Man ever yet could shake off with Ease.

Christiana Then said *Christiana*, This Relation of Mr. *Fearing*, has done me good : I thought no Body had been like me, but I see there was some Semblance, 'twixt this good Man and I, only we differed in two Things. His Troubles were so great, that they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment ; but my Troubles were always such, as made me knock the louder.

Mer. If I might also speak my Mind, I must say, That something of him has been more afraid of the Lake, and the Loss of a Place at *Paradise*, than I have been at the Loss of other Things. O, thought I, may I have the Happiness to have a Habitation there, 'tis enough, though I part with all the World to win it.

Mat. Then said *Matthew*, Fear was one Thing that made me think that I was far from having that within me that accompanies Salvation ; but if it was so, with such a good Man as he, why may it not also go well with me?

James. No Fears, no Grace, said *James*. Though there is not always Grace where there is the Fear of Hell, yet to be sure there is no Grace where there is no Fear of God.

Great-heart. Well, said *James*, thou hast hit the Mark ; for the Fear of God is the Beginning of Wisdom ; and to be sure, they that want the Beginning, have neither Middle nor End. But we will here conclude our Discourse of Mr. *Fearing*, after we have sent after him his Farewel.

Thy

Their Fare-
well about
him.

Whilst Master Fearing thou didst fear
Thy God: And wast afraid
Of doing any thing while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For as for them that want thy Wit,
They do themselves undo.

Now I saw that they all went on in their Talk.
For after Mr. Great-heart had made an end with
Mr. Fearing, Mr. Honest began to tell them of another,
but his Name was Mr. Self-will. He
pretended himself to be a Pilgrim, said
Mr. Honest, but I perswade my self,
he never came in at the Gate that stands
at the Head of the Way.

Great-heart. Had you ever any Talk with him about it?

Old Honest
had walked
with him.

Hon. Yes more than once or twice;
but he would always be like himself,
Self-will'd. He nither cared for Man,
nor Argument, nor Example; what his
Mind prompted him to, that he would
do, and nothing else could he be got to.

Great-heart. Pray what Principles did he hold? for
I suppose you can tell.

Self-Will's
Opinion.

Hon. He held, that a Man might
follow the Vices as well as the Vertues
of the Pilgrims, and that if he did both,
he should be certainly saved.

Great-heart. How! If he had said, 'tis possible for the
Best to be guilty of the Vices, as well as partake of the
Vertues of Pilgrims, he could not much have been bla-
med. For, indeed, we are exempted from no Vice ab-
solutely, but on Condition, that we watch and strive.
But this I perceive is not the Thing: But if I under-
stand you right, your Meaning is, That he was of that
Opinion, That it was allowable so to be.

Hon.

Hon. Ay, Ay, so I mean, and so he believed and practised.

Great-heart. But what Grounds had he for his so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Great heart. Prithee, Mr. *Honest*, present us with a few Particulars.

Hon. So I will. He said, To have to do with other Mens Wives, had been practised by *David*, God's beloved, and therefore he could do it. He said, to have more Women than one, was a Thing that *Solomon* practised, and therefore he could do it. He said, That *Sarah*, and the Godly Midwives of *Egypt* lyed, and so did *Rahab*, and therefore he could do it. He said, That the Disciples went at the bidding of their Master, and took away the Owner's Ass, and therefore he could do so too. He said, That *Jacob* got the Inheritance of his Father, in a way of Guile and Dissimulation, and therefore he could do so too.

Great heart High Base, indeed! And are you sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, brings Arguments for it, &c.

Great-heart. An Opinion that is not fit to be with any Allowance in the World.

Hon. You must understand me rightly: He did not say that any Man might do this; but, that those that had the Vertues of those that did such Things, might also do the same.

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Great-b. But what more false than such a Conclusion? For this is as much as to say, That because good Men heretofore have sinned of Infirmary, therefore he had Allowance to do it of a presumptuous Mind. Or, if because a Child by the Blast of the Wind, or for that it stumbled at a Stone, fell down and defiled itself in Mire, therefore he might wilfully lie down, and wallow like a Bear therein. Who could have thought that any one could so far have been blinded by the Power of Lust? But what is written must be true: *They stumble at the Word, being Disobedient, whereunto also they were appointed,* Pet. 2. 8.

His supposing that such may have the Godly Man's Vertues, who addict themselves to his Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. *To eat up the Word of God's People,* Hos. 4. 8. is no Sign of one that is possess'd with their Vertues, Nor can I believe, That one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him; prithee, what can he say for himself?

Hon. Why, he says, To do this by Way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Great-heart. A very wicked Answer, for tho' to let loose the Bridle to Lusts, while our Opinions are against such Things, is bad; yet to sin, and plead a Toleration to do, is worse: the one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this Man's Mind, that have in this Man's Mouth, and that makes going on Pilgrimage of so little Esteem as it is.

Great-heart. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Christiana.

Christiana. There are strange Opinions in the World I know one that said, 'Twas Time enough to repent when he came to die.

Great-heart. *Such are not over wise: That Man would have been loth, might he have had a Week to run twenty Miles in his Life. to have deferred that Journey to the last Hour of that Week.*

Hon. You say right, and yet the Generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveller in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few Days died, as they in the Wilderness, and so never got Sight of the *Promised Land*.

I have seen some that have promised Nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, that have yet proved very good Pilgrims.

I have seen some who have run hastily forward, and again have, after a little Time, run just as fast back again.

I have seen some who have spoke very well of the Pilgrim's Life at first, that after a While have spoke as much against it.

I have heard some when they first set out for the *Paradise*, say positively, There is such a Place, where they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in the way, they should be opposed, that have even at a false Alleged Faith, the Pilgrim's Way, and all.

Now, as they were thus in their Way,
 ere came one running to meet them, *Fresh News of*
 and said, *Gentlemen, and you of the* *Trouble.*
maker Sort, if you love Life, shift
your selves, for the Robbers are before you.

Great-heart. Then said Mr. *Great heart*, they be the
 three that set upon *Little Faith* hereto-
 fore. Well, said he, we are ready for *1 Part, p. 217.*
 them; so they went on their Way: *Great-heart's*
 Now they looked at every Turning *Resolution.*
 when they should have met with the
 Villains: But whether they heard of Mr. *Great-heart*,
 or whether they had some other Game, they came not
 up to the Pilgrims.

Christ. *Christiana* then wish'd for an
 Inn for her self and her Children, be-
 cause they were weary. Then said *Christiana*
 Mr. *Honest*, there is one a little before *wisbeth for an*
 us, where a very honourable Disciple *Inn.*
 the *Gaius* dwells. So they all concluded to turn in
 thither, *Rom. 16. 23.* and the rather, because the old
 Gentleman gave him so good a Report.
 So when they came to the Door, they
 went in, not knocking, for Folks use
 not to knock at the Door of an Inn: *Gaius, they*
 when they called for the Master of the *enter into his*
 House, and he came to them: So they asked if they *House.*
 might lie there that Night?

Gaius. Yes, Gentlemen, if you be
 true Men; for my House is for none but
 Pilgrims. Then was *Christiana, Mercy,*
 and the Boys the more glad; for that
 the Inn-keeper was a lover of Pilgrims. So they called
 for Rooms, and he shewed them one for *Christiana and*
 her Children, and *Mercy*, and another for Mr. *Great-*
heart and the old Gentleman.

Great-

The Second Part of

Great-heart. Then said Mr *Great-heart*, good *Gaius* what hast thou for Supper, for these Pilgrims have come far to Day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek Food ; but such as we have, you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the House ; for as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down, and spake to the Cook, whose Name was *Taste* *the* *which is good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come, my good Friends, you are welcome to me, and I am glad that I have a House to entertain you ; and while Supper is making ready, if you please, let us entertain one another with some good Discourse : So they all said, Content.

*Talk between
Gaius and his
Guests.*

Gaius. Then said *Gaius*, Whose Wife is this aged Matron, and whose Daughter is this young Damsel ?

Great-heart. The Woman is the Wife of one *Christian*, a Pilgrim of former Times, and these are his four Children : The Maid is one of her Acquaintance, one that she hath persuaded to come with her on Pilgrimage. The Boys take all after their

Mark this. Father, and covet to tread in his Steps. Yea, if they do but see any Place where the old Pilgrim had lain, or any Print of his Foot, it ministreth Joy to their Hearts, and they covet to lie or tread in the same.

Gaius. Then said *Gaius*, Is this *Christian's* Wife ? and are these *Christian's* Children ? I knew your Husband's

Father

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Father, yea, also his Father's Father. Many have been
 good of this Stock, their Ancestor dwelt
 first at *Antioch*. *Christian's* Progenitors. *Acts 11. 12.*
 I suppose you have heard your Husband *Of Christian's*
 talk of 'em) were very worthy Men. *Ancestors.*
 They have above any that I know, shew-
 ed themselves Men of great Virtue and Courage, for
 the Lord of the Pilgrims, his Ways, and them that
 loved him. I have heard of many of your Husband's
 Relations that have stood all Trials, for the sake of the
 Truth. *Stephen*, that was one of the first of the Family,
 from whence your Husband sprang, was knock'd o'the
 head with Stones, *Acts, 7. 59, 60. Chap. 12. 8. James,*
 another of this Generation, was slain with the Edge of
 the Sword. To say nothing of *Paul* and *Peter*, Men
 anciently of the Family from whence your Husband
 came: There was *Ignatius*, who was cast to the Lions:
Romanus, whose Flesh was cut by Pieces from his Bones,
 and *Polycarp*, that play'd the Man in the Fire: There
 was he that was hanged up in a Basket in the Sun, for
 the Wasps to eat; and he who they put into a Sack,
 and cast him into the Sea to be drowned. 'Twould be
 impossible, utterly to count up all that Family that have
 suffered Injuries and Death, for the love of a Pilgrim's
 life. Nor can I but be glad, to see that thy Husband
 has left behind him four such Boys as these. I hope they
 will bear up their Father's Name, and tread in their Fa-
 ther's Steps, and come to their Father's End.
Great-heart. Indeed, Sir, they are likely Lads, they
 seem to chuse heartily their Father's Ways.
Gaius. That is it that I said, where-
 fore *Christian's* Family is like still to *Advice to*
 tread abroad upon the Face of the *Christiana a-*
 ground, and yet to be numerous upon *bout her Boys.*
 the Face of the Earth: Wherefore, let
Christiana look out some Damsels for her Sons, to whom
 they may be betrothed, &c. that the Name of their
 Father, and the House of his Progenitors may never be
 forgotten in the World.

Hon.

Hon. 'Tis pity his Family should fall and be extinct.
Gaius. Fall it cannot, but be diminished, it may;
 but let *Christiana* take my Advice, and that's the Way
 to uphold it.

And *Christiana*, said this Inn-keeper, I am glad to
 see thee and thy Friend *Mercy* together here, a lovely
 Couple. And may I advise, Take *Mercy*
Mercy and *cy* into nearer Relation to thee: If
Matthew she will let her be given to *Matthew*
marry. thy eldest Son: 'Tis the Way to pre-
 serve a Posterity in the Earth. So this
 Match was concluded, and in Process of Time, they
 were married: But more of this Hereafter.

Gaius also proceeded, and said, I will now speak of
 the Behalf of Women, to take away their Reproach.
 For as Death and the Curse came into the World by a
 Woman, *Gen. 3.* so also did Life and Health: *God sent*
forth his Son, made of a Woman, *Gal. 4.* Yea, to shew

Why Women of how much those that came after did ab-
old, so much hor the Act of the Mother, this Sex in
desired Chil- the Old Testament coveted Children, if
dren. happily this or that Woman might be
 the Mother of the Saviour of the World.

I will say again, That when the Savi-
 our was come, Women rejoiced in him, before either
 Man or Angel, *Luke 2. Chap. 8. 2, 3. Chap. 7. 37, 50.*
John 11. 2. Chap. 2. 3. Luke 23. 27. Mat. 27. 55, 56. 60.
Luke 24. 22, 23. I read not that ever Man did give unto
 Christ so much as one Groat, but the Women followed
 him, and ministered to him of their Substance. 'Twas a
 Woman that wash'd his Feet with Tears, and a Wo-
 man that anointed his Body to the Burial. They were
 Women that wept when he was going to the Cross;
 and Women that followed him from the Cross, and that
 sat by the Sepulchre when he was buried; They were
 Women that were first with him at his Resurrection
 Morn: And Women that brought Tidings first to his
 Disciples, That he was risen from the Dead: Women
 therefore

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therefore are highly favoured, and shew by these Things, that they are Sharers with us in the Grace of Life.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the Cloth and the Trenchers, and to set the *Supper ready.* Salt and Bread in Order.

Then said *Matthew*, *The Sight of this Cloth, and of this Fore-runner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater Desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compar'd with the Feast that our Lord will make for us when we come to his House.

What is to be gathered from laying of the Bread with the Cloth and Trenchers.

So Supper came up, and first a Heave-shoulder, and a Wave-breast were set on the Table before them: To shew that they must begin the Meal with Prayer and Praise to God. The Heave shoulder *David* lifted his Heart up to God with, and with the Wave-breast, where his Heart lay, with that he used to lean upon his Harp, when he play'd. The two Dishes were very fresh and good, and they all eat heartily thereof.

Levit. 7. 32, 33, 34. Ch. 10. 14, 15. Psalm 25. 1 Heb. 13. 15. Deut. 32. 14. Judg. 9. 13. Job. 15. 5.

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The next they brought up, was a Bottle of Wine, as red as Blood. So *Gaius* said to them, Drink freely, this is the true Juice of the Vine, that makes glad the Heart of God and Man. So they drank and were merry.

A Dish of Milk. The next was a Dish of Milk well crumbled: But *Gaius* said, *Let the Boys have that, that they may grow thereby*, 1 Pet. 2. 1, 2.

Then they brought up in Course a Dish of Butter and Honey. Then said Gaius, eat freely of this, for this is good to chear up, and strengthen your Judgments and Understandings: This was our Lord's Dish when he was a Child: But.
Of Honey, of Butter.
 Isa. 7. 15. *ter and Honey shall he eat, that he may know to refuse the Evil, and choose the Good.*

Then they brought him up a Dish of Apples, and they were very good tasted Fruit. Then said Matthew, may we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother?
A Dish of Apples.

Then said *Gaius*.

*Apples were they with which we were beguil'd,
 Tet Sin, not Apples, bath our Souls defil'd:
 Apples forbid, if eat, corrupts the Blood;
 To eat such, when commanded, does us good;
 Drink of his Flaggons then, thou Church, his Dove;
 And eat his Apples, who are sick of Love.*

Then said *Matthew*, I made the Scruple, because while since I was sick with eating of Fruit.

Gaius

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Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were partaking with another Dish, and 'twas a Dish of Nuts. Then said some at the Table, Song 6. 11. Nuts spoil tender Teeth, especially the *A Dish of Teeth of the Children?* which when *Nuts.* *Gaius* heard, he said:

Hard Texts are Nuts, (I will not call them Cheaters,) Whose Shells do keep their Kernels from the Eaters, Open then the Shells, and you shall have the Meat, They here are brought, for you to crack and eat.

Then were they very merry, and sat at the Table a long Time, talking of many Things: Then said the old Gentleman, My good Landlord, while ye are cracking your Nuts, if you please, do you open this Riddle.

[A Riddle put forth by old Honest.]

A Man there was, though some did count him Mad, The more he cast away, the more he had.

Then they all gave good heed, wond'ring what good *Gaius* would say; so he sat still awhile, and then thus reply'd:

[*Gaius* opens it.]

He who thus bestows his Goods upon the Poor, Shall have as much again, and ten times more.

The Second part of

Then said *Joseph*, I dare say, Sir, I *Joseph wonders*. did not think you could have found it out.

Oh! said *Gaius*, I have been trained up in this Way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by Experience, that I have gained thereby. *There is that scattereth, yet increaseth; and there is that withholdeth that which is* Prov. 11. 24. *meet, but it tendeth to poverty: There* Chap. 13. 7. *is that maketh himself Rich, yet hath nothing; there is that maketh himself Poor, yet hath great Riches.*

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, This is a very good Man's House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any farther.

The which *Gaius* the Host over-hearing, said, *With a very good Will, my Child.*

So they stayed here more than a Month, and *Mercy* was given to *Matthew* to Wife. *Mercy are* *th-w* to Wife. *married.*

While they stayed here, *Mercy*, as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report, upon Pilgrims.

But to return again to our Story: After Supper, the Lads desired a Bed, for they were weary with Travelling: Then *Gaius* called *The Boys go to Bed,* to shew them their Chamber; *the rest sit up.* but said *Mercy*, I will have them to Bed. So she had them to Bed

and they slept well, but the rest sat up all Night: For *Gaius* and they were such suitable Company, that

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that they could not tell how to part. Then after much Talk of their Lord, themselves, and their Journey, old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said Old *Honest* said *Great-heart*, What, Sir, you begin *nods*. to be drowsy; come, Rub up, now here's a Riddle for you. Then said Mr. *Honest*, Let us hear it.

Then said Mr. *Great-heart*.

[A RIDDLE.]

*He that will kill,
Must first be overcome:
Who live abroad would,
First must die at home.*

Ha! said Mr. *Honest*, it is a hard one, hard to expound, and harder to practice. But, come, Landlord, said he, I will, if you please, leave my Part to you, do you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and 'tis expected you should answer it:

Then said the old Gentleman.

[The RIDDLE open'd.]

*He first by Grace must conquer'd be,
That Sin would mortify:
Who, that he lives, would convince me,
Unto himself must die.*

It is right, said *Gaius*, good Doctrine and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin; besides, if Sin is Satan's Cords, by which the Soul lies bound,

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how should it make Resistance, before it is loosed from that Infirmity?

Secondly. Nor will any that knows either Reason or Grace, believe that such a Man can be a living Monument of Grace, that is a Slave to his own Corruption.

And now it comes in my Mind, I will tell you a Story worth the hearing. There were two Men that went on Pilgrimage, the one began when he was Young, the other when he was Old: The young Man had strong Corruptions to grapple with, the old Man's were weak with the Decays of Nature. The young Man trod his Steps as even as did the old One, and was every way as light as he: Who now, or which of them had their Graces shining clearest, since both seemed to be alike.

Honest. The young Man's doubtless, for that which beards it against the greatest Opposition, gives best Demonstration that it is strongest; especially when it also holdeth Pace with that that meets not with half so much; as to be sure, old Age does not.

Besides, I have observed, that old Men have blessed themselves with this Mistake; Namely, taking the Decays of Nature for a gracious *A Mistake.* Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old Men that are Gracious, are best able to give Advice to them that are Young, because they have seen most of the Emptiness of Things: But yet, for an old and a young Man to set out both together, the young one has the Advantage of the fairest Discovery of a work of Grace within him.

him, though the old Man's Corruptions are naturally the weakest.

Thus they sat talking 'till Break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter: So he read the 53d of *Isaiab*; when he had done, *Mr. Honest* ask'd why it was said, *That the Saviour is said to come out of a dry Ground, and* Another also that he had no Form or Comeliness *Question.* in him.

Great-heart. Then said *Mr. Great-heart*: To the first I answer; Because the Church of the Jews, of which Christ came, had then lost almost the Sap, and Spirit of Religion. To the second I say, the Words are spoken in the Person of the Unbeliever, who, because they want the Eye that can see into our Prince's Heart, therefore they judge of him by the Meanness of his Outside.

Just like those, that know not that Precious Stones are covered over with a homely Crust; who, when they have found one, because they know not what they have found, cast it again away, as Men do a common Stone.

Well, said, *Gaius*, now you are here, and since, as I know, *Mr. Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any Good. About a Mile from hence, there is one *Slay Good*, a Giant, that does much annoy the King's High-way in these Parts: Good assault. And I know whereabout his Haunt is, ed and slain. he is Master of a Number of Thieves; 'twould be well if we could clear those Parts of him.

So

The Second Part of

So they consented and went, *Mr. Great-heart* with his Sword, Helmet and Shield; and the rest with Spears and Staves.

When they came to the Place where he was, they found him with one *Feeble-Mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling him, with a Purpose, after that, to pick his Bones; for he was of the Nature of Flesh eaters.

Well, so soon as he saw *Mr. Great-heart* and his Friends at the Mouth of his Cave, with their Weapon, he demanded what they wanted.

Great-heart. We want thee; for we are come to revenge the Quarrels of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself and came out, and to Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slay-Good. Then said the Giant, Why are you here on my Ground?

Great-heart. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Giant made *Mr. Great-heart* give back; but he came up again, and in the Greatness of his Mind, he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall out of his Hand; so he smote him, and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come Home, they shewed his Head to the Family, and set it up as they had done others before, for a Terror

Feeble-Mind
rescued from
the Giant.

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Terror to those that shall attempt to do as he hereafter.

Then they asked Mr. *Feeble-mind*, how he fell into his Hands?

Feeble-mind. Then said the poor Man, I am a sickly Man, as you see, and because Death did usually once a Day knock at my Door, I *How Feeble-* thought I should never be well at mind *came to* Home: So I betook myself to a Pil- *be a Pilgrim.* grim's Life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind, but would if I could, though I can but crawl, spend my Life in the Pilgrim's Way, When I came at the Gate that is at the Head of the Way, the Lord of that Place did entertain me freely; neither objected he against my weakly Looks, nor against my *feeble-mind*; but gave me such Things that were necessary for my Journey, and bid me hope to the End. When I came to the House of the *Interpreter*, I received much kindness there; and because the Hill of *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, though none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good Cheer; and said, That it was the Will of their Lord, that Comfort should be given to the *Feeble-minded*, and so went on their own Pace. 1. Thes. 5. 4. When I was come to *Affault-Lane*, then this Giant met with me, and bid me prepare for an Encounter: But alas! feeble one that I was, I had more need of a Cordial: So he came up and took me, I conceived he should not kill me: Also when he had got me into his Den, since I went not with him willingly, I believed I should come out alive again: For I have heard, That *Mark this.* not any Pilgrim that is taken Captive.

The Second part of

by violent Hands, if he keeps Heart-whole towards his Master, is, by the Laws of Providence to die by the Hand of the Enemy. Robb'd I look'd to be, and robb'd to be sure I am; but I am, as you see, escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolv'd on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me; I am fixed; my Way is before me, my Mind is beyond the River that has no Bridge, tho' I am, as you, but of a Feeble Mind.

Hon. Then said old Mr. Honest, Have not you some Time ago, been acquainted with one Mr. Fearing a Pilgrim.

Feeble. Acquainted with him; Yes; he came from the Town of Stupidity, which lies four Degrees Northward of the City of Destruction, and as many off of where I mind's Uncle. was born; yet we were well acquainted, for indeed he was my Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Honest. I perceive you know him, Feeble-mind and I am apt to believe also, That has some of you were related one to another; for Mr. Fearing's you have his whitely Look, a Cast like Features. his with your Eye, and your Speech is much alike.

Feeble. Most have said so, that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius,

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Gaius. Come, Sir, said good Gaius, be of good Chear, you are welcome to me, and to my House, and what thou hast a mind to call for freely; and what thou wouldst have my Servants do for thee, they will do it with a ready Mind

Then said Mr. Feeble-mind, This is an unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Giant *Stay Good* intend me this Favour when he stopped me, and resolved to let me go no farther? Did he intend that after he had rifled my Pocket, I should go to Gaius mine Host? Yet so it is.

Gaius comforts him. Notice to be taken of Providence. Tidings how one Not-right was slain by a Thunder bolt, and Mr. Feeble-mind's Comment upon it.

Now, just as Mr. Feeble-mind and Gaius were thus in Talk, there comes one running, and called at the Door, and told, That about a Mile and a half off, there was one Mr. Not-right a Pilgrim struck Dead upon the Place where he was, with a Thunder-bolt.

Feeble-mind. Alas! said Mr. Feeble-mind, is he slain? He overtook me some Days before I came so far as hither, and would be my Company-keeper: He also was with me when *Stay Good* the Giant took me, but he was nimble of his Heels, and escaped! But it seems, he escaped to Die, and I was took to Live.

What, one would think, doth seek to stay out-right, Oft-times delivers from the saddest Plight. That very Providence, whose Face is Death, Doth oft-times to the Lowly, Life bequeath: I taken was, he did escape and free; Hands crost, gave Death to him, and Life to me.

Non

The Second part of

Now about this Time, *Matthew* and *Gaius* were married; also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother to Wife; after which Time, they yet staid about 10 Days at *Gaius's* House, spending their Time, and the Seasons, like as the Pilgrims use to do.

The Pilgrims
prepare to go
forward.

Reckoning.

Luke 10. 34,
35. How they
great one a-
nother at part-
ing, 3 John 5.
6.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, That at his House it was not the Custom for Pilgrims to pay for their Entertainment. He boarded them by the Year, but looked for his Pay from the good *Samaritan*, who had promised him, at his Return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him,

Great-heart. Beloved, thou do'st faithfully, whatsoever thou do'st, to the Brethren and to Strangers, which have born Witness of thy Charity before the Church, whom if thou (yet) *Gaius's last Kindness to Feeble-mind.* bring forward on their Journey, after a Godly Sort, thou shalt do well.

Then *Gaius* took his Leave of them all, and his Children, and particularly Mr. *Feeble-mind*. He also gave him something to drink by the Way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which, when Mr. *Great-heart* espied, he said, Come Mr. *Feeble-mind*, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

Feeble-

Feeble. Alas! I want a suitable Companion; you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest by Reason of my many Infirmities, I should be both a Burden to myself and to you. I am, as I said, a Man of a weak and feeble Mind, and shall be offended and made Weak at that which others can bear. I shall like no Laughing; I shall like no gay Attire: I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a Liberty to do. I do not know all the Truth: I am a very Ignorant Christian Man: Sometimes, if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as a Lamp despised, (he that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease;) so that I know not what to do.

Feeble-mind
for going be-
hind.

His Excuse
for it.

Job. 12. 5.

Great heart. But, Brother, said Mr. *Great-heart*, I have it in Commission to comfort the *Feeble-minded*, and to support the Weak. You must needs go along with us; we will wait for you; we will lend you our Help; we will deny ourselves of some Things both Opinionative and Practical, for your Sake: We will not enter into doubtful Disputations before you; we will be made all Things to you, rather than you shall be left behind.

Great-heart's
Commission.

1 Thes. 5. 15.
Rom. 14.
1 Cor. 8. 9,
22: *A Christi-*
an Spirit.
Psal. 38. 16.

Now,

The Second Part of

Now, all this while they were at *Gaius's Door*; and behold, as they were thus in the Heat of their Discourse, Mr. *Ready-to-balt* came by, with his Crutches in his Hand, and he also was going on Pilgrimage.

Feeble-mind. Then said Mr. *Feeble mind* to him, *How camest thou hither? I was but now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome, good Mr. Ready-to-balt. I hope thee and I may be some Help.*

Ready-to-balt. I shall be glad of thy Company, said the other; and good *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feeble-mind. Nay, said he, though I thank thee for thy Good-will, I am not inclined to balt before I am Lame. Howbeit, I think, when Occasion is, it may help me against a Dog.

Ready-to balt. If either myself, or my Crutches can do thee a Pleasure, we are both at thy Command, good Mr. *Feeble-mind*.

Thus therefore they went on. Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-Mind*, and Mr. *Ready-to-balt* came behind with his Crutches. Then said Mr. *Honest*:

Hon. Pray, Sir, now we are upon the Road, tell us some profitable Things of some that have gone on Pilgrimage before us.

Great-heart. With a Good-will. I suppose you have heard how *Christian* of old did meet with *Apollyon* in the Valley of Humiliation, and also what hard Work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how

Faithful

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Faithful was put to it with Madam Wanton, with Adam the first, with one Discontent and Shame: Four as deceitful Villains a Man can meet with upon the Road. 1. Part, from Page 111, to Page 122.

Hon. Yes, I believe I heard of all this; but indeed good Faithful was hardest put to it with Shame, he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, He of all Men had the wrong Name.

Hon. But pray Sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Great-heart. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled Faithful.

Great-heart. Ay, but Christian put him in a Way quickly to find him out. Thus they went on till they came to the Place where the Evangelist met with Christian and Faithful, 1. Part, p. 124. and prophesied to them what should befall them at Vanity-Fair. 127, 144.

Great-heart. Then said their Guide, hereabouts did Christian and Faithful meet with Evangelist; who prophesied to them of what Troubles they should meet with at Vanity-Fair.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

Hon.

The Second Part of

Great-heart. 'Twas so, but he gave
i Part, p. 157. 'em Encouragement withal. But what
 do we talk of them, they were a Cou-
 ple of Lion-like Men; they had set their Faces like
 Flints. Don't you remember how undaunted they were
 when they stood before the Judge.

Hon. Well, Faithful, bravely suffer'd!

Great-heart So he did, and as brave Things came
 on't: For *Hopeful* and some others, as the Story relates
 it, were converted by his Deaths.

*Hon. Well, but pray go on; for you are well ac-
 quainted with things.*

Great-heart. Above all that *Christian*
i Part, p. 157. met with after he had passed thro' *Va-
 nity-Fair*, one *By-Ends* was the Arch
 One.

Hon. By-Ends, What was he?

Great-heart. A very Arch-Fellow, a down-right Hy-
 pocrite; one that would be Religious which Way ever
 the World went; but so cunning, that he would be sure
 never to die or suffer for it.

He had his Mode of Religion for every fresh Occa-
 sion, and his Wife was as good at it as he. He would
 turn and change from Opinion to Opinion; yea, and
 plead for so doing too. But as far as I could learn, he
 came to an ill End with his *By-ends*; nor did I ever
 hear that any of his Children were ever of any esteem
 with any that truly feared God.

Now by this Time they were come
They come with- within sight of the Town of *Vanity*
in sight of where *Vanity-Fair* is kept. So when they
Vanity-Fair. saw that they were so near the Town,
Psal. 21. 16. they consulted with one another how
 they should pass through the Town

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and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a Conductor of Pilgrims through this Town; now I am acquainted with one *Mnason*, a *Cyprian* by Nation, an old Disciple, *They enter into* at whose House we may lodge. If Mr. Mnason's you think good, said he, we will turn to lodge, in there.

Content, said old *Honest*, Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was *Eventide* by that they got to the Out-side of the Town; but Mr. *Great-heart* knew the Way to the old Man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as he heard it; so he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to Day? So they said, From the House of *Gaius* our Friend. I promise you, said he, you have gone a good Streach, you may well be weary, sit down. So they sat down.

Great-heart, Then said their Guide, Come, What *Chear*, good Sirs, I dare say you are welcome to my Friend?

Mnason. I also, said Mr. *Mnason*, do bid you Welcome; and whatever you want, do but say, and we will do what we can to get it for you. *They are glad Of Entertain-ment.*

Honest. Our great Want, a While since, was Harbour and good Company, and now I hope we have both.

Mnason. For Harbour, you see what it is; but for good Company, that will appear in the Trial.

Great-

The Second Part of

Great-heart. Well, said Mr. Great-heart, will you have the Pilgrims into their Lodging?

Mnaſon, I will ſaid Mr. Mnaſon. So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room, where they might be, and Sup together, until Time was come to go to Reſt.

Now when they were ſet in their Places, and were a little cheary after their Journey, Mr. Honelt asked his Landlord, if there were any ſtore of good People in the Town?

Mnaſon. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Honelt. But how ſhall we do to ſee ſome of them? For the ſight of good Men to them that are going on Pilgrimage, is like to the appearing of the Moon and Stars to them that are in the Moon and Stars.

Mnaſon. Then Mr. Mnaſon ſtamped with his Foot and his Daughter Grace came up: So he ſaid unto her, Grace, go you, tell my Friends Mr. Contrite, Mr. Holy-man, Mr. Lovers, Mr. Conſent, Mr. Dare-Not-Lie, and Mr. Penitent; that I have a Friend or two at my Houſe that have a mind this Evening to ſee them.

So Grace went to call them, and they came, and after Salutation made, they ſat down together at the Table.

Then ſaid Mr. Mnaſon, their Landlord, my Neighbours, I have, as you ſee, a Company of Strangers come to my Houſe; they are Pilgrims

They come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger to *Christiana*: It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who, with *Faithful* his Brother, were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana* when *Grace* came to call us, wherefore this is a very comfortable surprise. Then they asked her about her Welfare, and if these young Men were her Husband's Sons. And when she had told them they were, they said, the King whom you love and serve, make you as your Father, and bring you where he is in Peace.

Hon. *Then* Mr. Honest (when they some Talk before all sat down) asked Mr. Contrite (twixt Mr. Honest and the rest, in what Posture these Pilgrims were at present. Mr. Contrite

Cont. You may be sure we are full of Hurry in Fair-Time. * 'Tis hard keeping our Hearts and Spirits in good Order, when we are in a cumbered Condition. He that lives in such a Place as this, and that has to do with such as we have, has need of an Item to caution him to take heed every Moment of the Day. * The Fruit of Watchfulness.

Honest. But how are your Neighbours now for Quiescence?

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used in our Town. But of late, I say, they have been far more moderate. I think as formerly. Blood of *Faithful* lieth with Load on them till now; for since they buried him, they

they have been ashamed to burn any more; in the Days we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professed was odious; now, especially in some Parts of our Town, (for you know our Town is large) Religion counted Honourable.

Then said Mr. Contrite to them, Pray how fareth with you in your Pilgrimage; how stands the Count affected towards you?

Hon. It happens to us, as it happeneth to Way-faring men; sometimes our Way is clean, sometimes foul, sometimes up Hill, sometimes down Hill; we are seldom at a Certainty: The Wind is not always on our Backs, nor is every one a Friend that we meet with the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, *A good Man must suffer Trouble.*

Contrite. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. *Great-heart* our Guide, for he can give the best Account of that.

Great-heart. We have been beset three or four times already: First, *Christiana* and her Children were beset with two Russians, that they feared would take away their Lives. We were beset with *Giant Bloodman*, *Giant Maul*, and *Giant Slay-good*. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some Time at the House of *Gaius*, mine Host and of the whole Church, we were minded upon some Time to take our Weapons with us, and so go forth, we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was some notable One thereabouts) now *Gaius* knew

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unt better than I, because he dwelt thereabout; we looked and looked, 'till at last, we discerned the Mouth of his Cave, then were we glad, and took up our Spirits. So we approached up to his Cave, and lo, when we came there, he had dragged more Force into his Net, this poor Man, Mr. Feeble-mind, and was about to bring him to his End. when he saw us, supposing, as we thought, he another Prey, he left the poor Man in his House, came out. So we fell to it full sore, and he lay laid about him; but in Conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side, for a Terror to such as would after practice such Ungodliness. That I tell the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lion.

Feeble-mind. Then said Mr. Feeble-mind, I found it true, to my Cost and Comfort; to my Cost, when he came to pick my Bones every Moment; and to my Comfort, when I saw Mr Great-heart and his Friends, and their Weapons approach so near for my Deliverance.

Holy man. Then said Mr. Holy-man, there are two things that they have need to be possess'd with that will be necessary in Pilgrimage, Courage, and an unfeigned Life. If they have not Courage, they can never hold on their Way? if their Lives be loose, they will lose the very Name of a Pilgrim.

Mr. Holy-man's Speech.

Love-f. Then said Love-f. I hope Caution is not needful among you. Truly there are many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers in the Earth.

Mr. Love-faint's Speech.

Dare-

Dare-not. Then said Mr. Dare-not-lye, 'Tis true, the neither have the Pilgrim's Weard, nor the Pilgrim's Courage; they go not a prightly, but Mr. Care-not- all awry with their Feet, one Shoe goeth inward, another outward, and their Hosen out behind; there a Rent, and there a Rent, to the Disparagement of their Lord.

Penit. These Things, said Mr. Penitent, they ought to be troubled for, nor are the Pilgrims like to have that Grace upon them and their Pilgrims Progress, they desire, until the Way is clear'd of such Spots and Blemishes.

Thus they sat talking and spending the Time, until Supper was set upon the Table, unto which they went and refreshed their weary Bodies; so they went to Rest. Now they staid in their Fair a great while, at the House of Mr. Mnason, who, in process of Time, gave his Daughter Grace unto Samuel, Christian's Son, his Wife, and his Daughter Martha to Joseph.

The Time, as I said, that they lay here, was long (for it was not now as in former Times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. Mercy, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the Truth for Grace, Phebe and Martha they were all of a very good Nature, and did much Good in their Places. They were also all of the very fruitful, so that Christian's Name, as was said before, was like to live in the World.

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While they lay here, there came a Monster out of the Woods, and drew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no Man in the Town durst so much as face this Monster; but Men fled when they heard of the Noise of his coming.

The Monster was like unto no one Beast upon the earth: Its Body was like a Dragon, and it had seven Heads and ten Horns. *made great Havock of Children and it was governed by a Woman.* This Monster propounded Conditions to Men; and such Men as loved their lives more than their Souls, accepted those Conditions.

Rev. 13. 3.
His Shape,
His Nature,

Now this Mr. Great-heart, together with these, came to visit the Pilgrims at Mr. Mnason's House, entered into a Covenant to go and engage this Beast, if perhaps they might deliver the People of this Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lye, and Mr. Penitent, with their weapons go forth to meet him. Now the Monster at first was very Rampant, and looked upon these Enemies with great Disdain, but they so belaboured him being sturdy Men at Arms, that they made him make a Retreat: So they came home to Mr. Mnason's House again.

How to engage,

The Monster, you must know, had his certain Seasons to come out in, and to make his Attempts upon.

on the Children of the People of the Town, also these Seasons did these Valiant Worthies watch him in, and did continually assault him; insomuch, that in Process of Time, he became not only wounded, but lame; also he had not made the Havock of the Town-Mens Children, as formerly he had done. And it is verily believed by some, that this Beast will certainly die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town; so that many of the People that wanted their Taste of Things, yet had a Reverend Esteem and Respect for them. Upon this Account therefore it was that these Pilgrims got not much Hurt here. True, there were some of the baser Sort, that could see no more than a Mole, nor understand no more than a Beast; these had no Reverence for these Men, nor took they Notice of their Valour and Adventures.

Well, the Time grew on that the Pilgrims must go on their Way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some Time set apart therein to commit each other to the Protection of their Prince. There were again, that brought them of such Things as they had, that were fit for the Weak and the Strong, for the Women and the Men, and so laded them with such Things as were necessary, *As,* 18. 10.

Then they set forwards on their Way, and their Friends accompanying them so far as was convenient, they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrims' Company, went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly the

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they were forced to go as they could bear; by this Means Mr. *Ready to-halt* and Mr. *Feeble mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the Place where *Faithful* was put to Death: Therefore they made a Stand, and thanked him that had enabled them to bear his Cross so well, and the rather, because they now found that they had a Benefit by such a Man's Sufferings as his was.

They went on therefore after this, a good Way further, talking of *Christian* and *Faithful*, and how *Hopeful* joined himself 1 Part, pag. to *Christian*, after that *Faithful* was 285. dead.

Now, they were come up with the Hill *Lucre*, where the Silver-Mine was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-Ends* fell and Perished; wherefore they considered that. But when they were come to the old Monument that stood over-against the Hill *Lucre*, to wit to the Pillar of Salt that stood also within View of *Sodom*, and its stinking Lake: They marvelled, as did *Christian* before, that Men of that Knowledge and Ripeness of Wit, as they were, should be so blind as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, especially if that Thing, upon which they look, has an attracting Vertue upon the foolish Eye.

I saw now that they went on till they come on the River that was on this 1 Part page Side of the delectable Mountains. 139.

To the River where the fine Trees grow on both Sides; and whose Leaves, if taken inwardly, are good against Surfeits, *Psalms* 23. where the Meadows are Green all the Year long, and where they might lie down safely.

By this River side, in the Meadows, there were Cotes and Folds for Sheep, an House built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage, *Heb.* 5. 2. *Isa.* 40. 11. Also there was here one that was entrusted with them, who could have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with Young. Now to the Care of this Man, *Christiana* admonished her four Daughters to commit these little Ones, that by these Waters they might be Housed, Harboured, Succoured, and Nourished, and that none of them might be lacking in

Time to come. This Man, if any of *Jer.* 24. 4. them go astray, or be lost, he will *Exod.* 34. 11, bring them again; he will also bind 12, 13, 14, up that which was broken, and will 15, 16, strengthen them that are sick. Here they will never want Meat, Drink, and Cloathing: Here they will be kept from Thieves and Robbers; for this Man will die before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have Good Nature and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account. Also here, as you see, are delicate Waters, pleasant Meadows, dainty Flowers, Variety of Trees, and such as bear wholesome Fruit, Fruit not like that which

which *Matthew* eat of that fell over the Wall, out of *Belzebub's* Garden: But Fruit that procureth Health where there is none, and that continueth and increaseth where it is.

So they were content to commit their Little Ones to him; and that which was also an Encouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children and Orphans.

Now they went on; and when they were come to *By-Path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Giant *Despair*,

and put into *Doubting Castle*; they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor, whether they had not best to make an Attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at Liberty, before they went any farther. So one said one Thing, and another said to the contrary. One questioned, if it was lawful to go upon *unconsecrated* Ground; another said they might, provided their End was good: but Mr. *Great-heart* said, though that Assertion of *red last*, cannot be universally true, yet I have Commandment to resist Sin, to overcome Evil, fight the good Fight of Faith: And I pray, with whom should I fight this good Fight, if not with Giant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing

They being come to By-Path-Stile, have a mind to have a Pluck with Giant Despair, 1 Part, p. 191, 295.

ing of *Doubting-Castle*. Then said he, who will go with me? Then said old *Honest*, I will; and so will we too, said *Christiana's* Four Sons, *Matthew*, *Samuel*, *James*, and *Joseph*, for they were young Men, and strong.

1 *John* 2. 13.
14:

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place the Giant *Despair* dwelt so near, they keeping in the Road, a little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting-Castle*, to look for Giant *Despair*. When they came at the Castle Gate, they knocked for Entrance with an unusual Noise. With that the old Giant comes to the Gate and *Diffidence* his Wife follows; then said he, What and what is he that is so hardy, as after this manner to molest the Giant *Despair*? Mr. *Great-heart* reply'd, It is I, *Great-heart*, one of the King of the *Cœlestial Country's* Conductor of Pilgrims to that Place: And I demand of thee, That thou open the Gates for my Entrance; prepare thy self also to fight for I am come to take away thy Head, and to demolish *Doubting-Castle*.

Now Giant *Despair*, because he was a Giant, thought no Man could overcome him; and again thought since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harneſſed himself, and

Despair has overcome Angels.

out: He had a Cap of Steel upon his Head, a Breast-Plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then these six Men made up to him, and beset him behind and before: Also when *Diffidence*, the Giantess, came up to help him, old Mr. *Honest* cut her down with one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, but was very loth to lie: He struggled hard, and had, as they say, as many Lives as a Cat; but *Great-heart* was his Death, for he left him not 'till he had severed his Head from his Shoulders.

Then they fell to demolishing *Doubting Castle*, and that you know might with Ease be done, since Giant *Despair* was dead. They were seven Days in destroying of that, and in it, of Pillars, they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would have made you wondred, to have seen the dead Bodies that lay here and there in the Castle-Yard, and how full of dead Mens Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, though they were prisoners in *Doubting-Castle*, to that Giant *Despair*. They therefore, I say, took with them the Head of the Giant, (for his Body they had buried under a heap of Stones) and down to the Road, and to their Companions they came, and shewed them what

what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw that it was the Head of the Giant *Despair* indeed, they were very jocund and merry

*They have
Musick and
Dancing for
Joy.*

Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So since they were so merry disposed, she play'd them a Lesson, and *Ready-to-halt* would dance. So he took *Despondency's* Daughter, named *Much-afraid*, by the Hand, and to Danc-

ing they went in the Road. True, he could not Dance without one Crutch in his Hand; but I promise you he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

As for Mr. *Despondency*, the Musick was not much to him, he was for Feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits, for present Relief, and then prepared him something to eat; and in a little Time, the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole by the Highway side, right over against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

[A Monument of Deliverance.]

Then he writ under it, upon a Marble Stone, these Verses following:

This

*This is the Head of him, whose Name only,
In former Times did Pilgrims terrify.
His Castle's down, and Diffidence, his Wife,
Brave Master Great-heart has bereft of Life.
Despondency his Daughter Much-afraid,
Great-heart for them also the Man has play'd.
Who hereof doubts, if he'll but cast his Eye
Up hither, may his Scruples satisfy,
This Head also, when dubting Cripples dance,
Doth shew, from Fears they have Deliverance.*

When those Men had thus bravely shewed themselves against *Doubting-Castle*, and had slain *Giant Despair*, they went forward, and went on 'till they came to the *Delectable Mountains*, where *Christian* and *Hop-sal* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done *Christian* before, unto the *Delectable Mountains*.

Now the Shepherds seeing so great a Train follow *Mr. Great-heart*, (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

[The Guide's Speech to the Shepherds.]

*First, here is Christiana, and her Train,
Her Sons, and her Sons Wives, who, like the Wain,
Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been here :
Next, here's old Honest come on Pilgrimage,
Ready-to-halt too, who I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.*



*Though Doubting Castle be demolished,
 And Giant Despair too hath lost his Head,
 Sin can rebuild the Castle, make't remain,
 And make Despair the Giant live again.*

Despondency

Despondency. *good Man, is coming after.*
And so also is Much-afraid his Daughter,
May we have Entertainment here, or must
We farther go? Let's know whereon to trust?

Then said the Shepherds, This is a comfortable Company; you are welcome to us for we have for the *Feeble*, as for the *Strong*; our Prince has an Eye to what is done to the least of these. Therefore *Infirmity* must not be a Block to our Entertainment. *Their Entertainment.* Mat. 23. 40.
 So they had them to the Palace Doors, and then said unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-halt*, come in Mr. *Despondency* and Mrs. *Much-afraid*, his Daughter. These, Mr. *Great-heart*, said the Shepherds to the Guide, we call in by Name, for that they are most subject to draw back; but as for you, and the rest that are *Strong*, we leave you to your wanted Liberty. Then said Mr. *Great-heart*, This Day I see that Grace doth shine in your Faces, and that you are my Lord's Shepherds indeed; for that you have not pushed these Diseased neither with Side nor Shoulder, but have rather strewed their Way into the Palace with Flowers, as you should. *A Description of false Shepherds.* Ezek. 34. 21.

So the *Feeble* and *Weak* went in, and Mr. *Great-heart* and the rest did follow. When they were also set down, the Shepherds said to those of the weakest Sort, What is it that you would have? For, said they, all Things must be

ma-

managed here, to the Supporting of the Weak, as well as the Warning of the Unruly.

So they made them a Feast of Things easie of Digestion, and that were pleasant to the Palate, and nourishing: The which when they had received, they went to their Rest, each one respectively unto his proper Place. When Morning was come, because the Mountains were high, and the Day clear; and because it was the Custom of the Shepherds to shew the Pilgrims, before their Departure, some Rarities, therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first what they had shewed to *Christians* before.

Then they had them to some new Places. The first was *Mount-Maruel*, where they looked, and behold a

Mount-Maruel, 1 Part, page 126.

Mark 11. 23, 24.

Man at a Distance, *That tumbled the Hills about with Words.* Then they asked the Shepherds what that should mean? So they told them, That that Man was the Son of one *Mr. Great Grace*, of whom you read in the *First Part of the Records of the Pilgrim's Progress.* And he is set there to teach Pilgrims how to believe down or to tumble out of their Ways, what Difficulties they should meet with by Faith. Then said *Mr. Great-heart*, I know him, he is a Man above many.

The

Then they had them to another Place, called *Mount-Innocence*: And there they saw a Man cloathed all in White; and two Men, *Prejudice* and *Ill-Will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in a little Time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat. *Mount Innocence.*

Then said the Pilgrims, What means this? The Shepherds answered; This Man is named *Godlyman*, and the Garment is to shew the Innocence of his Life. Now these that throw Dirt at him, are such as hate his *Well-doing*; but, as you see, the Dirt will not stick upon his Cloaths, so it shall be with him that lives truly innocently in the World. Whoever they be that would make such Men dirty, they labour all in vain; for God, by that a little Time is spent, will cause that their Innocence shall break forth as the Light, and their Righteousness as the Noon-Day.

Then they took them, and had them to *Mount-Charity*, where they shewed them a Man that had a *Bundle* of Cloth lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet his Bundle, or Roll of Cloth, was never the less. *Mount Charity.*

Then said they, What should this be? This, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that watereth, shall be watered himself. And the Cake that

that the Widow gave to the Prophet, did not cause that she had ever the less in her Barrel.

They had them also to the Place where they saw one *Fool*, and one *Want-wit*, washing of an *Ethiopian*, with an Intention to make him white;

The Work of one Fool, and one Want-wit. but the more they washed him, the blacker he was. Then they asked the Shepherds what that should mean. So they told him, saying, Thus shall it be with the vile Person; all Means

used to get such a one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so it shall be with all *Hypocrites*.

Then said *Mercy*, the Wife of *Matthias*, *Part p. 311.* them, to *Christiana* her Mother, would if it might be, see the Hole in the Hill; or that commonly called the *By-way* to Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door; it was on the Side of an Hill, and they opened it, and bid

Mercy has a Mind to see the Hole in the Hill. *Mercy* hearken a while. So she hearkened, and heard one saying, *Cursed be my Father for bolding of my Feet back from the Way of Peace and Life*; and another said, *O that I had been torn in Pieces before I had to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny myself, rather than come to this Place*. Then there was, as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; so she looked white, and came trembling away, saying, *Blessed be he and she, that is delivered from this Place*.

Now when the Shepherds had shewn them all these Things, then they had them back to the Palace, and entertained them with what the House would afford : But *Mercy* being a young and breeding Woman, longed for something that she saw there but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well.

Then said *Mercy*, There is a Looking-Glass hangs up in the Dining Room, off which I cannot take my Mind ; if therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed, that these Men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Vertue, to long for such a Thing as that ; so *Mercy* said then Mother, if you please, ask the Shepherds if they are willing to sell it.

*Mercy long-
eth, and for
what.*

Now the Glass was one of a Thousand. It would present a Man, one way with his own Features exactly ; and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass ; they have therein also seen the Holes in his Hands, in his Feet, and his Side. Yea, such an Excellency is there in that Glass, that it will shew him to one, where they have a Mind to see him ;

*It was the
Word of God.
James 1. 33.
1 Cor. 13. 12.
2 Cor. 3. 18.*

him; whether Living or Dead, whether in Earth or Heaven; whether in a State of Humiliation, or in his Exaltation; whether coming to Suffer, or coming to Reign.

Christiana therefore went to the Shepherds apart, (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and *Part*, pag. 237. said unto them, there is one of my Daughters a Breeding Woman; that, I think, doth long for something that she hath seen in this House, and she thinks she shall miscarry, if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, What is that

She doth not lose her Long ing, Thing thou would'st have? Then she blushed and said, The great Glass that hangs up in the Dining-Room: So *Sincere* ran and fetched it, and, with a joyful Consent, it was given her. Then she bowed her Head, and gave Thanks, and said, By this, I knew that I have obtained Favour in your Eyes.

They also gave to the other young Women such Things as they desired, and to their Husbands great Commendations, for that they had joined with Mr. *Great-heart* to the slaying of Giant *Despair*, and the demolishing of *Doubting Castle*.

About *Christiana's* Neck the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters; also they put Ear-Rings in their Ears, and Jewels on their Foreheads,

How the Shepherds adorned the Pilgrims.

When

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with Things, and so could give them their Cautions *1 Part*, more seasonable; to wit, even then, *page 213.* when the Danger was nigh the ap-
preaching.

What Cautions *Christian* and his Companion had received of the Shepherds, they had also lost by that the Time was come that they had need to put them in Practice. Where- *1 Part*,
fore here was the Advantage that this *page 233.*
Company had over the other.

From hence they went on Singing, and they said,

Behold, how fitly are the Stables set!

*For their Relief, that Pilgrims are become,
And how they us receive, without one Lett,
That make the other Life the Mark and Home.
What Novelties they have, to us they give,
That we, tho' Pilgrims, joyful Lives may live.
They do upon us too, such Things bestow,
That shew, we Pilgrims are, where e'er we go.*

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-away*, that dwelt in the Town of *Apostacy*. Wherefore of him *Mr. Great-heart*, their Guide, did now put them in *1 Part*, *pag.*
mind, saying, this is the Place where *216.*
Christian met with one *Turn-away*,

who

who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this Man, he would harken to no Counsel, but once a falling Persuasion could not stop him.

When we came to the Place where the Cross and the Sepulchre was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the Way again. But this *Turn away* resisted him, and having done much Despite unto him, he got away over the Wall, and so escaped his Hard.

Then they went on, and just at the Place where *Little-faith* formerly was robbed, there stood a Man with his Sword drawn, and his Face all Bloody. Then said Mr. *Great-heart*, What art thou? The

Man made Answer, saying, I am one whose Name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the Coelestial City. Now as I was in my Way, there were three Men did beset me, and propounded unto me these

three Things 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the Place? To the first I answered, I had been

Prov. 1. 10.

11, 13, 14.

a true Man a long Season, and therefore it could not be expected that I

now should cast in my Lot with Thieves. Then they demanded what I would say to the second. So I told them the Place from whence I came, had I not found Incommodities there

The Second Part of

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there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the Third? And I told them, My Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do, to put Things to my Choice; wherefore, at your Peril be it, if you meddle. Then these three, to wit, *Wild-head, Inconsiderate, and Pragmatick* drew upon me, and I also drew upon them.

How he behaved himself and put them to it.

So we fell to it, One against Three, for the Space of three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your Horse dash, and so they betook themselves to flight.

Great-heart. But here was great Odds, Three against One.

Valiant. 'Tis true; but Little or More, are Nothing to him that has the TRUTH on his Side: *Though an Host should encamp against me, said one my Heart shall not fear: Though War shall rise against me, in this will I be confident, &c.* Besides said he, I have read in some Records, that one Man has fought an Army; And how many did Sampson slay with the Jaw-bone of an Ass?

Great heart. Then said the Guide, *Why did you not cry out, that some might have come in for your succour.*

Valiant.

Valiant. So I did to my King, who I knew could bear me, and afford invincible Help, and that was enough for me.

Great-heart. Then said *Great-heart* to *Mr. Valiant*. for-Truth, Thou hast worthily behaved thyself; let me see thy Sword; so he shewed it him.

When he had taken it in his Hand, and looked thereon a while, he said, Ha! It is a right *Jerusalem Blade*.

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it, and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edge will never Blunt. It will cut Flesh, and Bones, and Soul, and Spirit and all.

Great-heart. But you fought a great while, I wonder you was not weary.

Valiant. I fought 'till my Sword did cleave to my Hand, and then they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most Courage.

Great-heart. Thou hast done well, thou hast resisted unto Blood, striving against Sin; thou shalt abide by us, come in, and go out with us, for we are thy Companions.

Then they took him, and washed his Wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because *Mr. Great-heart* was delighted in him (for he loved

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loved one greatly that he found to be a Man of his Hands) and because there were in Company them that were Feeble and Weak: Therefore he questioned with him about many Things; as first, *What Countryman he was.*

Valiant. I am of *Darkland*, for there I was Born, and there my Father and Mother are still.

Great-heart. *Darkland*, saith the Guide, doth not that lie on the same Coast with the City of Destruction?

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this; we had *Mr. Tell-true* came in our Parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrim's Life. It was also confidently reported, How he had killed a Serpent, that did come out to resist him in his Journey, and how he got through to whither he intended. It was also told, what Welcome he had to his Lord's Lodgings, especially when he came to the Gates of the *Cælestial City*: for there, said the Man, he was received with Sound of Trumpet, by a Company of singing Ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other Things that now I shall forbear to relate. In a Word, that Man so told the Saory of *Christian*, and his Travels, that my Heart fell into a burning Heat, to be gone after him; nor could

could Father or Mother stay me! So I got from 'em, and am come thus far on my Way.

Great-heart. *You came in at the Gate, did you not?*

Valiant. Yes, yes, for the same Man also told us, that all would be nothing, if we did not begin to enter this Way at the Gate.

Great-heart. *Look you, said the Guide to Christiana, the Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.*

Valiant. *Why is this Christian's Wife?*

Great-heart. *Yes, that it is, and these are also her four Sons.*

Valiant. *What! and going on Pilgrimage to?*

Great-heart. *Yes verily, they are following after.*

Valiant. *It glads me at Heart! good Man. How joyful will he be, when he shall see them that would not go with him, to enter before him, in at the Gates into the Celestial-City.*

Great-heart. *Without doubt it will be a Comfort to him; for, next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and Children.*

Valiant. *But now you are upon that, pray let me hear your Opinion about it. Some make a Question, Whether we shall know one another; when we are there?*

Great-heart. *Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss, and if they think they shall know*

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and do these, why not know others, and rejoice in their Welfare also?

Again, Since Relations are our second self, though that State will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more Things to ask me about my beginning to come on Pilgrimage.

Great-heart. Yes, was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh no, they used all means imaginable to perswade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said it was an idle Life, and if I myself were not inclined to Sloth and Laziness, I would never countenance a Pilgrims Condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous Way, yea, the most dangerous Way in the World, say they, is that which the Pilgrims go.

Great-heart. Did they shew you wherein this Way was dangerous?

Valiant. Yes, and that in many Particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was very nigh smothered. They told me, that there were Archers standing ready in Belshub Castle, to shoot them who should knock at the Ticket Gate for Entrance. They told me also of the Wood,

Wood, and dark Monuments, of the *Hill Difficulty*; of the *Lions*, and also of the three *Giants*, *Bloody-man*, *Maul* and *Slay good*; they said moreover, that there was a foul Fiend haunted the *Valley of Humiliation*; and that *Christian* was by them almost bereft of Life. Besides, said they, you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of *Snares*, *Pits*, *Traps* and *Gins*. They told me also of *Giant Despair*, of *Doubting-Castle*, and of the *Ruin* that the *Pilgrims* met with there. Further, they said, I must go over the *Enchanted Ground*, which was dangerous. And that, after all this, I should find a *River*, over which I should find no *Bridge*; and that that *River* did lie betwixt me and the *Cœlestial Country*.

Great-heart. And was this all?

Valiant. No; they also told me, that this Way was full of *Deceivers*, and of *Persons* that lay in wait there, to turn good Men out of their Path.

Great-heart. But how did they make that out?

Valiant. They told me, that *Mr. Worldly-wise-man* did lie there in wait to deceive.

They also said, that there was *Formality* and *Hypocrisy* continually on the Road. They said also, that *By-Ends*, *Talkative*, or *Demus*, would go near to gather me up: That the *Flatterer* would catch me in his Net; or that, with *Green-headed Ignorance*, I would presume to go on to the Gate, from whence he was always sent back to the Hole that was in the Side of the Hill, and made to go the By-way to Hell.

Great-heart.

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Great-heart. I promise you, this was enough to discourage thee; but did they make an End here?

Valiant. No, stay. They told me also of many that tried that Way of Old, and that had gone a great Way therein, to see if they could find something of the Glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of the Country. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn* and old *Atteist*, with several more; who, they said, had some of them gone far to see what they could find, but not one of them found so much Advantage by going, as amounted to the Weight of a Feather.

Great-heart. Said they anything more to discourage you?

Valiant. Yes, they told me of one *Mr. Fearing*, who was a Pilgrim, and how he found his Way so solitary, that he never had a comfortable Hour therein: also that *Mr. Despondency* had like to have been drownded therein: Yea, and also, (which I had almost forgot) *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Cœlestial Crown, was certainly drownd'd in the Black River, and never went a Foot farther; however, it was smother'd

Great-heart. And did none of these Things discourage you?

Valiant.

Valiant. No, they seemed as so many Nothings to me.

Great heart. How came that about?

Valiant. Why, I still believed what *Mr. Tell-true* had said, and that carried me beyond them all.

Great heart. Then this was your *Victory*, even your *Faith*.

Valiant. It was so, I believed, and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

*Who would true Valour see,
Let him come hither;*

*One here will constant be,
Come Wind, come Weather;
There's no Discouragement
Shall make him once relent,
His first avow'd Intent*

To be a Pilgrim.

Who so heft him round

*With dismal Stories,
Do but themselves confound,
His Strength the more is.*

No Lion can him fright;

He'll with a Giant fight,

But he will have a Right

To be a Pilgrim.

Hobgoblin, nor foul Fiend,

Can daunt his Spirit;

He knows, he at the End

Shall Life inherit.

Then Fancies flee away,

He'll not fear what Men say,

He'll labour Night and Day

To be a Pilgrim.

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By this Time they were got to the *Incanted Ground* where the Air naturally tended to make one Drowzy: And that Place was all grown over with Briars and Thorns, excepting here and there, where was an *Incanted Arbour*, upon which, if a Man sits, or in which if

Man sleeps, 'tis a Question, say some, whether he shall Rise or Wake again in this World. Over this Forest therefore they went, both one and another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-Truth*, he came behind, being Rear Guard; for fear, lest peradventure some fiend, or Dragon, or Giant, or Thief, should fall upon their Rear, and so do Mischief. They went on here, each Man with his Sword drawn in his Hand; for they knew it was a dangerous Place. Also they cheered up one another, as well as they could; *Feeble-mind*, Mr. *Great-heart* commanded, should come up after him and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and darkness fell upon them all; so that they could scarce, for a great while, one see the other. Wherefore they were forced for some Time, to feel for one another, by words; for they walked not by Sight.

But any one must think, That here was but sorry going for the best of them all, but how much the worse was it for the Women and the Children, who of Feet, and Heart also were but tender. Yet nevertheless so it was, that through the encouraging words of him that led in the Front, and of him that brought

Brought them up behind, they made a pretty good Shift to wag along.

The Way was also here very wearisome, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Vittualling House*, therein to refresh the feeble Sort. Here therefore was *Grunting*, and *Puffing*, and *Sighing* : While one tumbled over a Bush, another sticks fast in the Dirt ; and the Children, some of them, lost their Shoes in the Mire, while one cries out, I am down ; and another, Ho, where are you ? And a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came to an Arbour, Warm, and promising much Refreshing to the Pilgrims : For it was finely wrought above head, beautified with Greens, furnished with Benches and Settles. It had in it a soft Couch where the Weary might lean. This you must Think, all Things considered, was tempting ; for the Pilgrims already began to be foiled with the Badness of the Way ; but there was

*An Arbour
on the In-
chanted
Ground.*

not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This Arbour was called *The Slothful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up there Rest when weary.

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I saw then in my Dream, That they went on in this their solitary Ground, 'till they came to a Place at which a Man is apt to lose his Way. Now, tho' when it was Light, their Guide could well enough tell how to miss those Ways that led wrong, yet in the Dark he was put to a Stand: But he had in his Pocket a Map of all Ways leading to or from the Cœlestial City; wherefore he Struck a Light, (for he never goes also without his Tinder-Box) and takes a View of his Book, or Map, which bids him be Careful in that Place, to turn to the right Hand. And he had not here been Careful to look in his Map, they had, in all probability, been smother'd in the Mud; for just a little before them, and that at the End of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on Purpose to destroy the Pilgrims in.

The Way is difficult to find. The Guide has a Map of all ways leading to or from the City.

Then thought I with myself, who that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a Stand, which is the Way he must take.

God's Book.

They went on then in this *Inchanted Ground*, 'till they came to where there was another *Arbour*, and it was built by the High-way-Side. And in that *Arbour* there lay two Men, whose Names, were *Heedless* and *Too-Bold*. These Two went thus far on Pilgrimage, but here being wearied with their Journey, sat down to rest themselves, and so fell

An Arbour and two asleep therein.

fast asleep. When the Pilgrims saw them, they stood still, and shook their Heads; for they knew that the Sleepers were in a pitiful case. Then they consulted what to do, whether to go on, and leave them in their Sleep, or step to them, and to try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this Caution, namely to take Heed that themselves did not sit down nor embrace the offered Benefit of that Arbour.

The Pilgrims try to awake them.

So they went in, and spake to the Men, and called each by his Name, (for the Guide it seems did know them) but there was no Voice, nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money.* At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand,* said the other. At that, one of the Children laughed.

Then said *Christiana*, What is the meaning of this? The Guide said, They talk in their Sleep; if you do

Their Endeavour is fruitless,

Prov. 23. 34.

35.

strike them, or beat them, or whatever else you do unto them, they will answer you after this Fashion; or as one of them said in old Time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship; When I do awake, I will seek it again. You know when Men talk in their Sleep, they say any Thing, but their Words are not governed either by Faith or Reason. There is an *Incoherency* in their Words now, even as there was before, betwixt their going on Pilgrimage, and their sitting down in this Place. This then is the Mischiefe on't, when heedless Ones go on Pilgrimage, twenty to one but

but they are served thus. For this *Incanted Ground* is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is, as you see, placed almost at the end of the Way, and so it standeth against us with the more Advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and at what Time so likely for to be weary, as when almost they are almost at their Journey's End. Therefore it is I say, That the *Incanted Ground* is placed so nigh to the Land *Beulah*, and so near the End of their Race. Wherefore, let Pilgrims look to themselves, lest it happens to them as it has done to these, that, as you see, are fallen asleep, and none can awake them.

Then the Pilgrims desired with Trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their Way by the help of the Light of a Lantern. So he struck a Light, and they went by the help of that through the rest of this Way, though the Darkness was very great.

*The Light
of the World.
2 Pet. 1. 10.*

But the Children began to be sorely weary, and they cried out unto him that loveth Pilgrims, to make their Way more comfortable. So by that they had gone a little farther, a Wind arose, that drove away the Fog, so the Air became more clear.

*The Children
cry for Weari-
ness.*

Yet they were not off by much of the *Incanted Ground*; but only now they could see one another better, and also the Way wherein they should walk.

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Now, when they were almost at the End of this Ground, they perceived that a little before them was a solemn Noise of one that was much concerned. So they went on and looked before them:

Standfast
upon his Knees
on the In-
habited
Ground.

And behold they saw, as they thought, *A Man upon his own Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly, till he had done. When he had done he got up, and began to run towards the *Cœlestial City*. Then

Mr. *Great heart*, called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the *Cœlestial City*. So the Man stopped, and they came up to him. But so soon as

She Story of
Standfast.

Mr. *Honest* saw him, he said, I know this Man. Then said Mr. *Valiant*, for Truth, Prithee, who is it? 'Tis one said he, that comes from whereabouts I dwelt, his Name is *Standfast*, he is certainly a right good Pilgrim.

So they came up to one another, and presently *Standfast* said to old *Honest*, Ho, Father *Honest*, are you there? Ay, said he, that I am, as sure as you are there. Right glad I am,

Talk be-
twixt him
and Mr.
Honest.

said Mr. *Standfast*, that I have found you on this Road. And as glad am I said the other, that I espied you upon your Knees. Then Mr. *Standfast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and

with my Heart was glad at the Sight. Why, what did you think,

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think, said Standfast? Think, said old Honest, What should I think? I thought we had an honest Man upon the Road, therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your Fear doth farther confirm me, that Things are right betwixt the Prince of Pilgrims and your Soul: For he saith, Blessed is the Man that feareth always.

Valiant. Well, but Brother, I pray thee tell us, What was it that was the Cause of thy being upon thy Knees even now? Was it for some Obligations laid by special Mercies upon thee, or how? They found him at Prayer.

Standfast. Why, we are as you see, upon the Inchant-ed Ground; and as I was coming along, I was musing with myself of what a dangerous Nature the Road in this Place was, and how many that had come even thus far on Pilgrimage, had here been stopt, and been destroy'd. I thought also of the Manner of Death, with which this Place destroyeth Men. Those that die here, die of no violent Distemper: The Death which such do die is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea, such acquiesce in the Will of that Disease.

What it was that fetch'd him upon his Knees.

Hon. Then Mr. Honest interrupting of him, said, Did you see the two Men asleep in the Arbour?

H 4

Stand-

Standfast. Ay, ay, I saw *Heedless* and also *Too-bold* there; and for ought I know, that there they will lie until they rot: But let me go on

Prov. 10. 7. with my Tale: As I was thus musing as I said, there was one in pleasant Attire, but Old, who presented herself unto me, and offer'd me Three Things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both a weary and sleepy: I am also as poor as a Howlet, and that perhaps the Witch knew. Well I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, if I would be ruled by her, she would make me Great and Happy. For, said she, I am the Mistress of the World, and Men are made Happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me

Madam Bubble; Or this vain World. farther from her, but she still followed me with Inticements. Then I betook me, as you see, to my knees, and with Hands lifted up and Cries, I prayed to him that had said he would help me. So just as you come up the Gentlewoman went her way. Then I continued to give Thanks for this great Deliverance; for I very believe she intended no Good, but rather sought to make a Stop of me in my Journey.

Hon. Without Doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some Story of her.

Standfast. Perhaps you have done both.

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Hon. Madam Bubble! Is she not a tall, comely Dame, something of a swarthy Complexion?

Standfast. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the End of every Sentence?

Standfast. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Heart's Delight?

Standfast. 'Tis just so, had she stood by all this while, you could not more amply have set her forth before me, and have better described her Features.

Hon. Then he that drew her Picture was a good Limner, and he that wrote of her said true.

Great-heart. This Woman is a Witch, and it is by Vertue of her Sorceries, that this Ground is Inhabited: Whoever doth *The World* lay their Head down in her Lap, had as good lay it down upon that Block over which the Ax doth hang; and whoever lays their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in their Splendor, all those that are *Jam. 4. 4.* the Enemies of Pilgrims. Yea, this *1 John 2 15.* is she that hath brought off many a Man from a Pilgrim's Life. She is a great Gossiper; she is always, both she and her Daughters, at one Pilgrim's Heels or another, now

commending and then preferring the Excellencies of this Life. She is a bold and impudent Slut ; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one Cunning to get Money in a Place, she will speak well of him from House to House ; she loveth Banquetting and Feasting mainly well ; She is always at one full Table or another. She has given it out in some Places, That she is a Goddess, and therefore some do worship her. She has her Time, and open Places of Cheating ; and she will say and avow it, That none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they would but love and make much of her. She will cast out of her Purse Gold, like Dust, in some Places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice ; yet many has she brought to the Halter, and Ten Thousands Times more to Hell.

Standfast. Oh ! said *Standfast*, What a Mercy is it that I did resist her ; for whither might she have drawn me ?

Great-heart. Whither ! Nay, none but God knows. But in general, to be sure she would
 1 Tim. 6. 9. have drawn thee into many foolish and
 hurtful Lusts, which draw Men in
Destruction and Perdition.

'Twas she that set *Absalom* against his Father,
 and *Jereboam*, against his Master. 'Twas she that
 per

persuaded Judas to sell his Lord : and that prevailed with Demas to forsake the Godly Pilgrim's Life ; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, betwixt Neighbour and Neighbour, betwixt a Man and his Wife, between a Man and himself, betwixt Flesh and the Spirit.

Wherefore, good Master *Standfast*, be as your Name is, and when you have done all *Stand*.

At this Discourse there was, among the Pilgrims, a Mixture of Joy and Trembling ; but at length they broke out and sang ;

What Danger is the Pilgrim in !

How many are his Foes ?

How many Ways there are to Sin !

No living Mortal knows.

Some in the Ditch spoil'd are, yea can

Lie tumbling on the Mire.

Some, though they shun the Frying-Pan,

Do leap into the Fire.

After this, I beheld until they were come unto the Land of *Bulah*, where the Sun shineth Night and Day. Here, because they were weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because this Country was full of Orchards and Vineyards that were here, belonged to the King of the Celestial Country, therefore they were Licensed to make bold with any of his Things. But a little while soon refreshed them here ; for the Bells did so ring, and the

1 Part pag.
270, 281.
Trum,

The Second part of

Trumpets continually founding so melodiously, that they could not sleep and yet they received as much Refreshing, as if they slept their Sleep never so soundly. Here also all the Noise of them, that walked in the Streets, was, More Pilgrims are come to Town. And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to day. They would cry again, There is now a Legion of Shining Ones just come to Town: By which, we know, that there are more Pilgrims upon the Road: for here they come to wait for them, and to comfort them after their Sorrow. Then the Pilgrims got up, and walked too and fro: But how were their Ears now filled with Cœlestial Visions? In this Land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved Sweet when it was down.

*Death bitter
to the Flesh,
but sweet to
the Soul.*

In this Place there was a Record kept of the Names of them that had been Pilgrims of Old, and a History of all the famous Acts that they had done, it was here also much discoursed, how the River to some has its Flowings, and what Ebbings it has had while others have gone over. It has been in a Manner dry for some while it has overflowed its Banks for others.

*Death bath
its Ebbings and
Flowings like
the Tyde.*

In this Place, the Children of the Town would go into the King's Gardens, and gather Nofegays for the Pilgrims, and bring them to them with Affection. Here also grew *Campfire*, and *Spikenard*, *Saffron*, *Calamus*, and *Cinnamon*, with all its Trees of *Frankincense*, *Myrrb*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed while they staid here; and with these were their Bodies anointed, to prepare them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noise in the Town, That there was a Post come from the Celestial City, with Matters of great Importance to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter: The Contents were, *Hail good Woman! I bring the Tidings, that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality within these Ten Days.* His Message.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, *An Arrow sharpened with Love, let easily into her Heart, which by Degrees wrought so effectually with her, that at the Time appointed she must be gone.* How welcome Death is to those that are willing to die.

When *Christiana* saw that her Time was come, and that she was the first of this Company that was to go over, she called for Mr. *Great-heart*,

The Second Part of

part her Guide, and told him how Matters were. So he told her, he was heartily glad of the News, and could have been glad, had the Post come from him. Then he bid that he should give Advice how all Things should be prepared for her Journey.

So he told her, saying, Thus and thus it must be and we that survive, will accompany you to the River Side.

Then she called for her Children, and gave them her Blessing. and told them, that she had read with Comfort, the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white: Lastly, she bequeated to the Poore that Little she had, and commanded her Sons and Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide, and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, you have in all Places shewed your self True Hearted, be *Faithful unto Death* and my King will give a *Crown of Life*. I would also intreat you to have an Eye to my Children; and if at any Time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been faithful, and a fulfilling of the Promise upon them, will be their End. But she gave Mr. *Standfast* a Ring.

To Mr. *Honest*. Then she called for old Mr. *Honest*, and said of him, *Behold an Israelite indeed, in whom is no Guile*. Then said he, I wish you a fair Day, when you set out for Mount *Sion*.

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Ston, and shall be glad to see that you go over the River dry-shod. But she answered, Come *wet*, come *dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

Then came in that good Man Mr. *Ready-to-halt*, to see her. So she said *To Mr. Ready-* to him, thy Travel hitherto has been *to-halt.* with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready; for at an Hour when you think not, the Messenger may come.

After him came in Mr. *Despondency*, and his Daughter *Much-afraid*; to whom she said, you ought with Thankfulness, *To Mr. De-* for ever, to remember your Deliver- *spondency,* ance from the Hand of Giant *Despair*, and his *Daughter.* and out of *Doubting-Castle*. The Effect of that Mercy, that you are brought with Safety hither. Be yet watchful, and cast away Fear; be sober, and hope to the End.

Then she said to Mr. *Feeble-mind*, Thou wast deliver'd from the Mouth *To Mr. Fee-* of Giant *Slay-Good*, that thou mightest *ble-mind.* live in the Light of the Living for ever, and see the King with Comfort: Only I advise then-to repent thee of thy Aptness to fear and doubt of his Goodness before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that Fault, with Blushing.

Now

The Second Part of

Now the Day drew on, that *Christiana* must be gone. So the Road was full of People, to see her take her Journey. But behold! all the Banks beyond the River, were full of Horses and Chariots, which were come down from above, to accompany her to the City Gate. So she came forth, and entered the River, with a Becken of Farewel, to those that followed her to the River-side. The last Words that she was heard to say were, *I come, Lord, to be with thee, and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went and called, and entered in at the Gate with all the Ceremonies of Joy, that her Husband *Christian* had entred with before her.

At her Departure the Children wept. But Mr. *Great-bart* and Mr. *Valiant*, played upon the Well-Tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In Process of Time, there came a Post to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said, I am come to thee, in the Name of him whom thou hast loved and followed, though upon Crutches. And my Message is to tell thee, That he expects thee at this Table to Sup with him in his Kingdom, the next Day after Easter: Wherefore prepare thyself for thy Journey.

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Then he also gave him a Token that he was a true Messenger, saying, *I have broken the Golden Bowl, and loosed the Silver Cord.*

After this Mr. *Ready to halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Vain* to make his Will. And because he had nothing to bequeath to them that should survive him, but his Crutches, and his Good Wishes, therefore thus he said, These Crutches I bequeath to my Son that shall tread in my Steps, with an hundred warm Wishes, that he may prove better than I have been,

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the Brink of the River, he said, Now shall have no more need of these Crutches, since yonder are Chariots and Horses for me to ride on; The last Words he was heard to say, was, *Welcome Life*. So he went his way.

After this, Mr. *Feeble-mind*, had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in, and told him, saying, I come to tell thee that thy Master hath need of thee; and that in a very little Time thou must behold his Face in brightness. And take this as a Token of the Truth of my Message: Those that look out at the Windows, shall be darkened.

Then

The Second Part of

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the Truth of the

Message. Then he said, since I have nothing to bequeath to any, to what Purpose should I make a Will: As for my *Feeble-mind*, that I will leave behind, for that I have no need of it in the Place whither I go; nor is it worth bestowing upon the poorest Pilgrims: Wherefore, when I am gone, I desire that you, Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being come in which he was to depart, he entred the River as the rest: His last Words were, *Hold out Faith and Patience*. So he went over to the other Side.

*He makes
no Will.*

When I am gone, I desire that you, Mr. Valiant, would bury it in a Dunghill.

*His last
Words.*

When Days had many of them passed away, Mr. *Despondency* was sent for; for a Post was come, and brought this Message to him; Trembling Man, these are to Summon thee to be ready with the King by the next Lord's Day, to shout for Joy, for thy Deliverance from all thy Doubtings.

*Mr. Despondency's
Summons.*

And, said the Messenger, that my Message is true, take this for a Proof. So he gave them a *Grass-hopper* to be a Burden unto him. Now

*Eccles.
21. 5. His
Daughter goes
too.*

Mr. *Despondency's* Daughter, whose Name was *Much-afraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Despondency* said to his Friends, myself and my Daughter, you know what

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have been, and how troublesome we have behaved
 ourselves in every Company. My Will, and my
 daughter's is, That our *Desponds* and
 wish Fears, be by no Man ever re- *His Will.*
 ved, from the Day of our Departure,
 ever, for I know, that after my Death they will of-
 themselves to others. For, to be plain with you,
 y are Guests which we Entertained when we first be-
 n to be Pilgrims, and could never shake them off after.
 d they will walk about, and seek Entertainment of
 e Pilgrims; but, for our Sakes, shut the Doors upon
 em.

When the Time was come for them to depart, they
 went up to the Brink of the River. The last Words of
 r. *Despondency*, were, *Farewel Night,*
Welcome Day. His Daughter went *His words.*
 ough the River Singing, but none
 ould understand what she said.

Then it came to pass, awhile after, that there
 s a Post in the Town, that enquired for Mr.
 nest. So he came to his House where he was, and
 ivered to his Hands these Lines :
 ou art commanded to be ready against *Mr. Honest*
 s Day Seven-night, to present thyself *summoned.*
 ore thy Lord, at his Father's House. *Ecel. 12. v. 4.*
 d for a Token that my Message is *He makes no*
 e, *All the Daughters Musick shall VVill.*
 brought low. Then Mr. Honest called
 his Friends, and said unto them. *I die but shall make*
VVill. As for my *Honesty*, it shall go with me;
 him that comes after, be told of this. When
 Day that he was to be gone was come, he
 ressed himself to go over the River. Now the
 er, at that Time, overflow'd the Banks in some
 Places;

Places; but *Mr. Honest* in his Life-time had spoke
 to one *Good Conscience* to meet him
Good Con- there, the which he also did, and
science helps lent him his Hand, and so helped him
Mr. Honest over. The last Words of *Mr. Honest*
over the River. were *Grace Reigns*: So he left the
 World.

After this it was noised abroad, that *Mr. Valiant*
for-Truth was taken with a Summons by the
 Post as the other; and had this for
 Token that the Summons was True
Mr. Valiant- That his Pitcher was broken at the
for-Truth Fountain. When he understood it,
Summoned. called for his Friends, and told them
Ecclesi. 12. 6, of it. Then said he, I am going
 to my Father's, and tho' with great Difficulty I go
 hither, yet now I do not repent me of all the Trouble
 I have been at to arrive where I am. My Sword
 give to him that shall succeed me in my Pilgrimage
 and my Courage and Skill to him that can get it
 My Marks and Scars I carry with me, to be a
 Witness for me, that I have fought his Battles
 who now will be my Rewarder. When the Day
 that he must go hence was come, many accom-
 pany'd him to the River Side, into
His last Words. which as he went he said *Death, where*
is thy Sting? And as he went down
 deeper, *Grave where is thy Victory?* So he passed over
 and all the Trumpets sounded for him on the other
 Side.

Then there came forth a Summons for *Mr. Stand-*
fast. This *Mr. Standfast* was he that the Pilgrim
 found upon his Knees in the In-ban-
Mr. Standfast. ed Ground. And the Post brought
is Summoned. him open in his Hands. The Com-

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its whereof were, That he must prepare for a Change
 Life, for his Master was not willing that he should
 so far from him any longer. At this Mr. Standfast
 was put into a Muse; Nay, saith the Messenger, you
 need not doubt of the Truth of my
 message; for here is a Token of the Truth thereof, Thy Wheel is
 broken at the Cistern. Then he called him Mr. Great-
 heart, who was his Guide, and said unto him, Sir,
 though it was not my Hap to be much in your
 good Company in the Days of my Pilgrimage, yet
 since the Time I knew you, you have been profita-
 ble to me. When I came from Home, I left behind me a Wife, and five
 all Children; let me intreat you to him
 your Return, (for I know that you
 and return to your Master's House, in Hopes
 that you may be a Conductor to more of the Holy
 pilgrims) that you send to my Family, and let them
 acquainted with all that hath, and shall
 open unto me. Tell them more
 of my happy Arrival at this
 place, and of the present late blessed
 condition that I am in. Tell them
 of Christian and Christiana his
 wife, and how she and her Children
 live after her Husband. Tell them also of what a
 happy End she made, and whither she is gone. I have
 little or nothing to send to my Family, except it be my
 prayers and Tears for them; of which it will suffice if
 I acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set Things in Or-
 der; and the Time being come for him to haste
 away, he also went down to the River. Now
 there

there was a great Calm at that time in the River wherefore Mr. *Standfast*, when he was about Half Way in, stood a while, and talked to his Companions that had waited upon him thicker ; And he said :

This River has been a Terror to many ; yea, the Thoughts of it also have often frightened me ; now methinks I stand easy, my Foot is

His lost Word. the Priest that bare the Ark of the
Jof. 3. 17. Covenant stood, while *Israel* went over the *Jordan*. The Waters indeed are to the

Palate bitter, and to the Stomach cold ; yet the Thoughts of what I am going to, and of the Conduct that waits for me on the other Side, doth lie as a glowing Coal at my Heart.

I see myself now at the End of my Journey ; my Toilsome Days are ended, I am going to see that Head that was Crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith ; but now I go where I shall live by Sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of ; and wherever I have seen the Print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-box* ; yea, sweeter than all Perfumes. His Voice to me has been most sweet ; and his Countenance I have more desired than they that have most desired the Light of the Sun. His Words I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and hath kept me from mine Iniquities ; yea, my Steps have been strengthened in his Way.

Now, while he was thus in Discourse, his Countenance changed, his *Strong Man* bowed under him ; and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

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But Glorious it was to see, how the Open Region
was filled with Horses and Chariots, with Trum-
eters, and Pipers, with Singers, and Players, on
stringed Instruments, to welcome the PILGRIMS
they went up, and followed one another in at the
beautiful Gate of the City.

As for *Christiana's* Children, the Four Boys that
Christiana brought, with their Wives and Children,
did not stay where I was till they were gone over
also since I came away, I heard one say they were
yet alive, and so would be for the Increase of the
CHURCH in that Place where they were, for
Time.

Shall it be my Lot to go that Way again, I may
give those that Desire it, an Account of what I here
am silent about ; mean time, I bid my Reader,

FAREWELL.



FINIS.

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